BHAVASAṄKRĀNTI SŪTRA

AND

NĀGĀRJUNA'S

BHAVASAṄKRĀNTI S'ĀSTRA

WITH THE COMMENTARY

OF

MAITREYANĀTHA

Restored from the Tibetan and Chinese Versions and edited with the Tibetan Versions and Introduction, etc.

BY

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Sylvain Lévi

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PREFATORY NOTE

THE present edition of the restored text of the *Bhavasaṅkrānti-sūtra* and Nāgārjuna's *Bhavasaṅkrānti S'āstra* with the commentray of Maitreyanātha is based on the Tibetan versions found in the *Kanjur* and *Tanjur* which are preserved in the Adyar Library. As the author himself has pointed out, the Samskṛt originals of these works having been lost, the only method to recover them seemed to be to apply ourselves assiduously to these Tibetan and Chinese versions. The same fate has also been shared by certain other important works in Samskṛt, as, for example, the *Pramāṇa-samuccaya* of Diṅnāga.

The importance of the study of Tibetan and Chinese Literatures for students of Ancient Indian Literature is now being increasingly recognized in India. There is provision at the University of Calcutta and the Vishvabharati for the promotion of such studies. It is earnestly hoped that similar provision will be made at the other Indian Universities and Research Centres at no distant date.

For undertaking the publication of this work, the Adyar Library had the good fortune of enlisting the devoted services of the eminent scholar Paṇḍit N.

Aiyaswami Sastri who had the benefit of being trained under the veteran scholar Mahāmahopādhyāya Professor Vidhushekhara Bhattācharya (now of the Calcutta University). The restored text has already won the appreciation of savants like Sylvain Levi whose letter is printed on page v. I beg to tender my grateful thanks to Paṇḍit Aiyaswami Sastri who has placed his most valuable and scholarly services, so freely and generously, at the disposal of the Adyar Library.

ADYAR LIBRARY — G. SRINIVASA MURTI,
15th November 1938. — *Honorary Director.*

PREFACE

THE restoration and edition of the Bhavasaṅkrānti-sūtra and Nāgārjuna's Bhavasaṅkrānti S'āstra with the commentary of Maitreyanātha are based upon the two Tibetan collections called respectively Kanjur and Tanjur preserved in the Adyar Library. The Sūtra is found in the Kanjur, Mdo, Vol. XVII, No. 7 and the S'āstra with the Ṭīkā in the Tanjur Mdo, Vols. XVII, Nos. 18, 19, XXXIII, No. 95 and XCIV, No. 7. For the Chinese versions of the S'ūtra and S'āstra I have made use of the Tripiṭaka in Chinese (Taisho ed.) of the Adyar Library, Vols. 14, Nos. 575, 576 and 577 and 30, No. 1574. There is no Chinese version of the ṭīkā. The Sanskrit originals of these works have been lost, and I have been able to restore them into Sanskrit from the respective Tibetan and Chinese translations and to present to the public in these pages. All the points regarding the authenticity and nature, etc. of the Sūtra and the authorship and date, etc. of the S'āstra are dealt with in detail in the Introduction.

Now I must express my gratitude to Dr. G. Srinivasa Murti, B.A., B.L., M.B. & C.M., Vaidyaratna, the enlightened Director of the Adyar Library and to Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.), the learned Editor of the Bulletin and Curator for Eastern Section of the Library, for bringing out the book in the *Serial Publications* of the Bulletin.

1. December, 1938 — N. AIYASWAMI SASTRI

INTRODUCTION

I

THE BHAVASAṄKRĀNTI SŪTRA

THIS Sutra as its title in the Tibetan version implies, belongs to the Sūtra Literature of the Mahāyāna Buddhism. The authenticity of the Sūtra and its title

INTRODUCTION

I

THE BHAVASAṄKRĀNTI SŪTRA

THIS Sutra as its title in the Tibetan version implies, belongs to the Sūtra Literature of the Mahāyāna Buddhism. The authenticity of the Sūtra and its title can be asserted from the references made by *Mahāvyutpatti* which mentions it as one of the Sūtras of antiquity in the Mahāyāna Buddhist Literature, and also by several Ācaryas like Maitreya-Asaṅga and Candrakīrti both of whom quote the Sūtra by its title in their works ***Bodhisattvabhūmi*** and ***Madhyamakāvatāra*** respectively.

The Sūtra has three translations in Chinese (See Nanjio's Catalogue, Nos. 284, 285, 526) and one in Tibetan (See Csoma-feer's ***Analysis of Kanjur***, Vol. XXII. No. 7). The first Chinese translation was made by Bodhiruci of the Northern Wei Dynasty A.D. 386-534; the second by Buddhaśānta A.D. 539 of the Eastern Wei Dynasty A.D. 534-550; and the third by I-tsing A.D. 701 of the Thaṅ Dynasty. The Tibetan translation was done by the Indian Pandits Jinamitra

and Dānaśīla and revised by Lotsava vande Ye. śes sde (vandya jñānasena). Of these, the last two flourished under the reign of the Tibetan King Khi-lde-sroṅ-btsan 818-838 A.D.[1] The description of these 3 Chinese translations is given by Nanjio in his Catalogue to this effect that the first two translations are similar ones but different from the last one and there is nothing in the Tibetan corresponding to them and that only the last translation is similar to the Tibetan one. But a careful perusal of these translations—comparing each other—will reveal that they are only versions of this Sūtra in different recensions. Their subject-matter is one and the same, *viz.*, the Buddhist theory of Rebirth in the form of dialogue between the Buddha and Bimbisāra, the king of Magadha.

Now some remarks about the title and some other allied details of the Sūtra may not, I think, be out of place here.

All forms of Buddhism, Hinayana and Mahayana maintained the doctrine of *anātman*, that is to say, they denied the existence of an immutable uncomposite self in living beings but replaced it by the Five Groups of Elements (*skandhas*) *viz.*, 1. Physical element (*rūpa*), 2. Feeling (*Vedanā*) 3. Ideation (*samjñā*), 4. Volition (*samskāra*) and 5. Pure Consciousness (*vijñāna*). These groups are impermanent and momentary (*Kṣaṇika*), appearing and disappearing every moment. There is not a permanent Principle around which they enter into

[1] See *Sikṣāsamuccaya*, Introduction, p. 5 and references given thereon.

unity and function. They, however, become co-ordinated by the law of interconnection and bring about an apparent unity producing one stream of events (*santāna*). This stream, Buddhists say, is spoken of as self or *ātman* in the common parlance of men of unphilosophic mind.

Now the question naturally arises as to future life. Since a permanent self is not admitted by the Buddhists, what is it that is going to survive in the future life? The answer is that the rebirth in their opinion is only a continued appearance of other five groups in the new sphere of existence without having any permanent stuff or principle transmigrating from one existence to another. The stream of five groups of elements pertaining to the present life continues in series like a flow of river till the resultant fruit (*vipāka*) of the past action is completely exhausted or some other external cause[2] of death comes in. Then at the moment of death the action comes into play. Consequent upon it, the new groups of elements belonging to another life appear no sooner than the old ones vanish. Rebirth, therefore, is anything but transmigration[3] in the true sense of the term. This has been well explained by Buddhaghoṣa in his *Visuddhimagga*.[4] There he emphatically denies the transmigration (*saṅkrānti*) of anything from the past existence to the present one (*tassa ca nāpi atīta bhavato idha saṅkanti atthi*, Vis. Mag. Chap. XVII).

[2] *Compendium of Philosophy*. p. 72.

[3] Warran: *Buddhism in Translation*, § 47.

[4] P.T.S. ed. p. 554.

There have been some sects of Buddhists called collectively Pudgalavādins who maintain the rebirth through transmigration (*saṅkrānti*). These sects, according to Buddhaghoṣa,[5] are Vajjiputtakas and Sammitīyas. They give the name pudgala to "something conditioned by the elements (so far as they are organized) at a given moment in a personal life."[6] This pudgala is regarded as surviving since it transmigrates by abandoning one set of elements and taking up a new one. It seems, therefore, that the Pudgalavādins are advocates of *Saṅkrāntivāda*. The Sarvāstivadins are also said to be advocates of *Saṅkrāntivāda* by Kamalas'īla; because they maintain that elements of existence bear two phases, *viz.*, the real essence and momentary appearance; and their real essence exists always in past, present and future.[7] Although only the five groups of elements pass in series from one existence to another existence without having any permanent stuff such as pudgala etc., transmigrating, yet the real essence is retained throughout; it is the same in all times. So Kamalas'īla calls the advocates of this theory Saṅkrāntivādins.

Now let us see what our Sūtra tells us with regard to Saṅkrāntivāda in dealing with the theory of rebirth. All the translations of the Sūtra except that of Bodhiruci, are very clear and quite in agreement as to

[5] See *Points of Controversy*, § 1, pp. 26—32.

[6] Dr. Th. Stcherbatsky: *The Soul Theory of the Buddhists*, p. 830.

[7] See *Tattvasaṅgraha* (GOS), p. 13 and *Conception of Buddhism*, p. 42.

the statement that "none of the elements (*dharma*) transmigrates from this world to another world (*na kas'cid dharmah asmāllokāt paralokam saṅkrāmati*) and yet death and rebirth come into play". But Bodhiruci's version, the earliest of all, on the other hand, reads that there really *is* one dharma going from this world to the future world, and therefore appears to follow the tenets of Saṅkrāntivādins so far as this statement is concerned. Taking this fact into consideration, the title "bhavasaṅkrānti" certainly fits in to this version. In the other cases we must admit that the title was given to them implying that they explain the rebirth even without accepting an element (*dharma*) for transmigration. The term, therefore, seems to connote the idea that in the former case the transference of life-flux into one of the new spheres of existence takes place through an everlasting element and that the same happens without any permanent element in the latter case. But all the translations, Chinese as well as Tibetan, are silent as to whether this transition takes place directly after the moment of death or by continuity through some intermediate stages[8] for a short period (*antarābhavasantati*)—a theory which was postulated by some schools of Mahāyāna Buddhism.[9]

May we surmise from the above statement of Bodhiruci's version, that Sūtra was originally associated

[8] There are such three stages, *viz.*, (1) Chikkai Bardo, (2) Choñid Bardo and (3) Sidpa Bardo. See W. Y. Evans Wentz: *The Tibetan Book of Dead*, a very interesting book on the subject.

[9] See *e.g.*, *Bodhicaryāvatārapañjikā*, pp. 333, 2, 474, 7.

either with Pudgalavādins, or with Sarvāstivādins who according to Kamalas'īla are Saṅkrāntivādins? In favour of this surmise evidence is not totally lacking in the Sūtra itself. The Buddha is reported to have explained to Bimbisāra thus: Though actions, etc., are devoid of their own nature, we, however, witness their *avipraṇās'a*, unfailing character in giving fruits, in the world. This may impliedly though not expressly indicate that the actions produce fruits through the agency called *avipraṇās'a*.[10] Exactly the same opinion was shared by the Hinayanists, especially by the Sarvāstivādins according to Nāgārjuna (his *S'āstra* XVII, 15). The Mahāyānistic interpretation of this and the like utterances of the Buddha is quite different and is as follows:—The actions in their original nature are never originated and therefore never destroyed (*na praṇas'yati*, *Ibid.* XVII, 20). Candrakīrti pleads that this is the intention of the Buddha in saying that the actions never fail in producing the fruits (his *prasannapadā*, p. 324). It is, therefore, probable that the Sūtra originally belonged to the Sarvāstivādin school and then later it was adapted to other schools of buddhism. It may, of course, be a high step to draw such a conclusion in the absence of any further evidence internal or external. At any rate, the Buddha or to put more precisely, the

[10] All the Chinese versions translate the word '*karman*' of the Tibetan into *karmaphala*, but the reading of Bodhiruci's version here is nearer to the corresponding Tibetan one (: कर्मणा-[कर्मफल] मविप्रणाशश्चप्रज्ञायते) than that of other versions.

author of the Sūtra would not have made the two diametrically opposite statements above referred to. So it is quite reasonable to conclude that one statement was original and the other was a later innovation.

A word as concerns the differences of the three Chinese and one Tibetan translations. We may notice two recensions in the main with all minor differences, which might have served as the basis of the existing translations. But as they are at present, no two versions agree with one another in all respects. That is to say no single version seems to be based on one recension exclusively. The table below will, I think, show this point.

BODHIRUCI	BUDDHAS'ĀNTA	I-TSING	TIBETAN
1-2	1-2	—	—
—	—	1-2	1-2
3-6	—	—	—
—	3-6	3-6	3-6
7	—	7	7
—	7	—	—
—	8b.	—	—
8a, b.	8c, d.	8a, b.	8a, b.
8c, d.	9a, b.	8c, d.	8c, d.
9a, b.	9c, d.	9a, b.	9a, b.
9c, d.	—	9c, d.	9c, d.
10	13b, c, d.	10	10
—	10	—	—
11	—	11	11
—	11a, b.	—	—
12	—	12	12
13	11c, d.	13	13
14	12	14	14
—	13a.	—	—
10	13b, c, d.	10	10
15	—	—	15
—	15	15	—

From this table one should not, however, assume that in the corresponding passages (of the Sūtra in different versions) there is a complete agreement in every respect and some other minor differences are inadmissible. On the contrary, some variations verbal or otherwise are noticeable. A few important differences among them may be cited here as specimen. In Sect. I of the Tibetan, number of Bhikṣus is 250; whereas I-tsing has usual number 1250; so also other two Chinese versions. In Sect. 3, Bhodiruci, Buddhaś'ānta and I-tsing read as the object of dream men and courtezans, gem-like woman (*strīratna*) and human female respectively in the place of *Janapadakalyāṇī* of the Tibetan. In Sect. 7 Bodhiruci and I-tsing have a five-fold classification of places for rebirth (*pañcagati*) while Buddhaś'ānta and the Tibetan follow a six-fold one (*ṣaḍ-gati*). Again Bodhiruci has invariably *hsing shih* for *caramavijñāna* of the Tibetan and for *i shih* (*mano-vijñāna*) and *chien shih* (*pūrvavijñāna*) of I-tsing. The word "*hsing*" of Bodhiruci literally means "to move, to go, to do," etc., and is equivalent of the Sanskrit *samskāra*, *caraṇa*, *caryā*, etc. So it is quite probable that the original before Bodhiruci, had contained, by mistake, the reading *caraṇavijñāna* for *caramavi.* of the Tibetan. I have, however, rendered "*hsing shih*" moving consciousness, *i.e.*, "consciousness at work". Such other differences are noticeable in the verse portion of the Sūtra also. Readers will not, I believe, fail to note that in some places I-tsing has a few additions which no other versions have.

The original Sanskrit text of the Sūtra, which is lost, has been restored from the Tibetan translation. In restoring the original text, I have been able to identify directly or indirectly the major portion of the prose and verse sections of the Sūtra with originals. We may therefore claim with some degree of certainty that the original Sūtra has been, in the main, recovered from oblivion.

English translations of the three Chinese versions are made by me from the *Tripitaka in Chinese* (Taisho Ed.) Vol. 14, Nos. 575, 576, 577, revised by Dr. Sylvain Levi of Paris and published here side by side in parallel columns along with a translation into English of the Tibetan version, so that the various readings in corresponding passages of the translations may easily catch scholars' attention simultaneously.

The text of the Tibetan version was copied by me from the Kanjur (Narthang edition) of the Adyar Library and once published with the restored Sanskrit text and an English translation in the *Journal of Oriental Research*, Madras (Vol. V, p. 246). Subsequently I have been able to get my copy collated with the original in the *Kanjur* (Peking edition) of the Bibliotheque Nationale in Paris by the courtesy of Dr. S. Levi. Though the Peking edition does not make any departure in vital points from the Narthang one, still it helps us to correct the latter in some places. Now, I am able to present to the public the more correct text of the Tibetan version embodying all the better readings in the body of the text and giving others in the footnotes.

II

BHAVASAṄKRĀNTI S'ĀSTRA.

By this title, I propose to designate collectively all the three distinct recensions of Nāgārjuna's present treatise re-translated into Sanskrit from the Tibetan and Chinese translations in contradistinction with the Sūtra just spoken of. The Tibetan translations three in number are found in *Tanjur*, Mdo gi, XXXIII No. 95, and ṅe, XCIV No. 7 representing one recension, and tsa, XVII No. 18 representing another one, while one Chinese version is found in the *Tripitaka in Chinese* Vol. 30, No. 1574 representing still another distinct recension in prose. Thus these three recensions are called Bhavasaṅkrāntiparikathā, (Madhyama)[11] Bhavasaṅkrānti and Bhavabhedas'āstra in their respective translations. They all in colophons attribute the authorship to Bodhisattva (in Chinese), Ārya or Ācārya (in Tibetan) Nāgārjuna.

Now we find from the history of later Buddhism that there have been two Nāgārjunas; one being the celebrated author of the *Madhyamakas'āstra* who lived about 200 A.D., and another, the author of several Tantric texts who is believed to have flourished about the first half of the 7th Century A.D. Which of these

[11] This word is not found in the title of the treatise proper, but found in the colophon only. So it seems that the adjective 'Madhyama' is prefixed by the Tibetan translator apparently to distinguish it from the Ṣūtra of that name.

Nāgārjunas is really the author of this work we cannot say with any certainty at present. Nor can we assert whether this writer is another third Nāgārjuna. But since the Chinese translation was made by Sh'hu (Dānapāla) 980—1000 A.D., of the later Suṅ dynasty (Nanjio's Catalogue No. 1305) we may take it (text) to have been long in existence before the 10th century A.D.

The treatise is a very short one consisting of 16 verses in the Bhav-parikathā recension, 19 verses in the Madhyama Bhav. and about 27 sentences in the Chinese. There is a ṭīkā, commentary, on it by Maitreyanātha (Mdo. tsa, XVII, 19) to which I shall refer hereafter. The treatise in the Madh. Bhav. recension is divided into 5 Chapters. This division is also approved by its ṭīkā. But no such division is found in the other recensions. The subject-matter of each chapter is as follows: 1. The unreality of all the separate elements of existence. 2. The unreality of the 5 groups of elements. 3. The Highest Wisdom. 4. Devices (*upāya*). 5. Two kinds of Truth. All these subjects are dealt with in the other 2 recensions also, but without chapter-division. A first glance of these 3 recensions will show how they differ from each other verbally though treating of the same subject. The Chinese version as mentioned before, is in prose form, while the Tibetan ones are in metrical form of anuṣṭup type except one verse in the Bhav. parikathā recension which is *upajāti* metre. The following table will show where they agree and where they disagree from each other.

BHAV.	PARIKATHĀ	BHAVABHEDA	BHAV.	PARIKATHĀ	BHAVABHEDA
1	1	1	—	7	—
2	—	2	10	8	—
—	2ab	—	—	—	16
—	2c, d	3	11	9	17
3	3	4	12, 13a	—	—
4a, b	—	5	—	10	—
4c, d	—	—	—	—	18
—	4a, b	—	13b, c	11a, b	19
—	—	6, 7	—	11c, d	—
5a, b	—	—	13d-15c	—	—
5c, d	4c, d	8	15d, 16a	12a, b	22
—	4e, f	9	—	12c, d	20
6a-c	—	—	—	—	21, 23
6d	5a	10	—	12e, f	—
—	5b-d	—	16b, c	—	24
7a, b	—	11	16d-17c	13	25
—	—	12	17d-18c	14	26
7c, d, 8	—	—	18d-19b	15a, c	27
—	6a-c	—	19c	—	—
—	—	13	19d	15 d	—
—	6d	14	—	16	—
9	—	15			

We see in this table the disagreement among them more conspicuous than the agreement. Comparing all these recensions and their differences, one is led to conclude that these 3 recensions might have been gradually developed from a single original text in three different areas of Ancient India and that the existing 3 Tibetan and one Chinese translations should have been made from that distince 3 recensions. Among them, the Bhav. Parikathā, we may point out here, is not so much corrupted as the other 2 recensions are. To illustrate this point. The verse portion of the Bhav. Sūtra as it stands in the Tibetan version, contains 7 verses. Out of these, five and a half verses are

reproduced in the Bhav. Parikathā at the end without alterations except in one or two places; while in the Madh. Bhav. we find them with additions and omissions and sometimes even in the mutilated form. The Bhavabhedas'āstra, on the other hand, contains nearly all the corresponding matters in prose but not as many additional matters as the latter has. It is to be noted here that the last verse of the Bhav. Parikathā has no parallel either in the Sūtra or in the other 2 recensions.

Now let us see how this treatise came to be called Bhavasaṅkrānti, what this title signifies here and how far it may be justified. At the end of the Chinese translation we find this statement: Thus have I expounded in brief in conformity with the Sūtra. This Sūtra appears to be the Bhava. Sūtra. If so, we have to regard it as an epitome of that Sūtra. This fact may be corroborated by the title Bhav. Parikathā given to one of the recensions in the Tibetan, which (title) seems to stand for Bhav. Sūtraparikathā, *i.e.*, an exegetical treatise about the discourse on the transference of the life-flux into new existence. According to the statement just mentioned above, the treatise was believed to be a summary of the Sūtra, and on that account, I think, it assumed the title Bhavasaṅkrānti. But the import of the title here seems quite different from that of the Sūtra. For, the Chinese version bears the title Bhavabhedas'āstra which corresponds to that of other recension, Bhavasaṅkrānti; and therefore they appear synonymous mutually denoting "Crossing away from the worldly existence"

and not "the transference, etc." as in the case of the Sūtra. Another interpretation is made possible from considering the ṭikā of Maitreyanātha. This is stated at the end of the ṭikā :—Thus end the Devices (*upāya*) for transition of life-flux into the 6 realms of existence and Buddhahood. This statement, if a genuine one, amounts to indicate that this treatise with its ṭikā was regarded as one of the manuals which may advocate that the ways and means prescribed therein, if they are duly performed, will lead us into the 6 realms of existence or Buddhahood without entering into the unhappy life of intermediate stages after death. The title Bhavasaṅkrānti therefore, in this connection, seems to signify that the transference (*Saṅkrānti*) of life-complex (*bhava*) [into a new sphere of existence or Buddhahood direct from the moment of death.] But we have no other evidence in the ṭikā apart from the statement above referred to, to prove that the treatise with the ṭikā was associated with any part of the Manuals of the Bardothoḍal type.[12]

Now with regard to the justification of the title. It is stated above that the subject-matter of the Sūtra is a theory of rebirth, *i.e.*, an exposition of how rebirth takes place through the actions which are but momentary. This has been fully explained by the Buddha by quoting a dream illustration : Just as we see a beautiful woman in our dreams and recall to our mind the same dreams in waking state, so the past actions that have been performed long ago

[12] Such as the Tebetan *Book of Dead*, etc.

appear before the mind's eye of a dying man and due to those past actions rebirth takes place. At the end of the Sūtra there are 7 verses which speak of the real nature of the existing world and explain what the Relative Truth is and what the Absolute Truth is. It is generally believed that these 2 forms of Truth were first introduced into Buddhism by one of its earlier schools, Sastyasidhi,[13] and then emphasised by Nāgārjuna for understanding the deep real import of the Buddha's teaching.[14] Here we find the Buddha himself introducing and illustrating them in brief. The treatise as said before, reproduces most of these verses at the end. It is solely on this ground that it should have assumed the title of the Sūtra, since no other characteristic features of the latter could be traced in it. We are, therefore, really at a loss to explain in any other way the connection between them. The ṭikā also gives no clear indication here. Nevertheless while reading it in the Chapter I one may form an impression that the commentator who, discussing the unreality of things, quotes several scriptures in order to elucidate the infallible character of actions, though momentary, in bringing about the fruits even in the absence of any permanent principle, has in view all the while the Sūtra which in prose-section maintains the same idea impliedly. But nowhere he quotes a single line from that Sūtra with one exception in the last Chapter and that too without naming it.

[13] See Yamakamisogan : *System of Buddhist Thought*, p. 173.
[14] See *Madhyamaka Sāstra*, XXIV, 9.

The *raison d'être* of the treatise is to instruct us how one may attain the Omniscience of Buddha with regard to all things in all aspects. Though the text has only *Sarvajña* or *sarvajñāna*, we must assume that it stands for *Sarvākarjña*; for it is the chief aim of training in the Mahāyānic path. Our authority for this assumption is *Asanga-Vasubandhu's Sūtralaṅkāra*. XI, 2, where these two terms are used as synonyms. To fructify that result two factors are said to be necessary *viz.*, Analytic Wisdom (*prajñā*) and Devices (*upāya*). The former represents the realisation of the unreality of all the separate elements and thereby of the 5 groups of elements, while the latter consists in 6 forms of Transcendental Virtues, Charity, etc. And again the former is more important than the latter. A Bodhisattva deficient in Analytic Wisdom would never accomplish the object of his career notwithstanding the colossal merits that he derived from the acts of Charity, etc. The author therefore speaks of that Wisdom first in 3 Chapters *i-e.*, the unreality of the separate elements of existence (1), that of 5 groups of elements (2), and the Trancendental Wisdom proper (3). Then in the next Chapter the Devices, 6 forms of Transcendental Virtues are treated of in brief which are explained at length in the ṭikā. The Double Truth forms the subject-matter of the last Chapter. It is to be noted here that the recension of Madhy. Bhav. with its ṭikā emphasises above all the necessity of Guru's Instruction for achieving the Omniscience of Buddha. This seems an attempt on the part of the

editor of this recension—because no other recension has this—to link up this Chap. with the previous ones which would stand otherwise unconnected.

Although the two schools of later Buddhism, *viz.*, Mādhyamika and Yogāchāra, widely differ from one another in the metaphysical and other matters, nevertheless they agree with regard to the final goal of Bodhisattva's spiritual career, that is the realisation of Dharmakāya, Buddha's Cosmical Body. The ways and means to fulfil this goal are different and peculiar to each school. Yōgāchāras hold that the external world as appears to us is a mere murmur of the mind, the construction of imagination, and unreal; but its real nature is the Absolute Essence which is not to be differentiated into subject and object and expressed in words, but to be realised. When the Bodhisattva fully realises that the object of the external world is nothing but mind and then that even the latter itself as subject is unreal because of the unreality of the object, and thus becomes free from all obscurations which stand in the way of perceiving the Absolute Essence directly; he obtains the direct intuition of the latter and after penetrating into it repeatedly he becomes one with it. Thus he is said to have realised the ultimate goal, the Cosmical Body of Buddha (see *Sūtralaṅkāra* with *Bhāsya* VI, 6-9).

Mādhyamikas, on the other hand, maintain that every element of existence is unreal, similar to a vision in mirage. Its reality consists in S'ūnyatā. This S'ūnyatā, says Nāgārjuna (in his S'āstra XXIV, 18), is

dependent origination. That which originates through causes and conditions is devoid of self-existence (*niḥsvabhāva)*, and hence S'ūnya. So all the elements without exception happen to be dependent on some causes and conditions just as short and long are related mutually. When a Bodhisattva repeatedly ponders over this Non-substantiality of all the separate elements of existence and thereby all the obscurations are entirely removed and then the idea of Non-substantiality also is shunned ;[15] the Enlightenment known as the Cosmical Body of Buddha is made manifest. Now he is considered to have reached the goal.

Truly speaking, therefore, the realisation of the Non-substantiality (*S'ūnyatā*) is not final goal, but serves as means to realise the latter, that is the Cosmical Body of Buddha. "The Doctrine of S'ūnyatā," says Nāgārjuna (in his S'āstra XIII, 8), "is introduced by the Buddha as an antidote against all the ill-formed views of Ens or Non-ens. One should not therefore, cling to that idea. Those who do the same, are said to be incorrigible." In view of this statement the term *S'ūnyatā* as applied to the Absolute is only a misnomer. This very same point is well expressed in the following line of the treatise: अभूतं नाम शून्यता ; संवृतौ नाम निमित्तमात्रम्. (ṭīkā). Again that the Non-substantiality (*S'ūnyatā)* is not in itself the Absolute Truth is also endorsed by the Sūtra as well as the treatise :

सामग्र्या दर्शनं यत्र प्रकाशयति नायकः ।
प्राहोपचारभूमिं तां परमार्थस्य बुद्धिमान् ॥

[15] See *Bodhicaryāvatāra*, IX, 33c, d.

This, I think, amounts to say that all effects like perception become originated through causes and conditions and hence S'ūnya and that their S'ūnyatā is said to be the Absolute Truth only by way of *upacāra*, metaphor ; in other words it is so only in so far as it helps us to realise the Absolute Truth as said before. According to this S'ūtra and the treatise therefore, we have to understand that wherever in the Mahāyāna Sūtras and S'āstras the term S'ūnyatā is used in relation to the Absolute Truth, it is done so only metaphorically (*aupacārika*). Because the moment all the discursive thoughts including that of S'ūnyatā are completely arrested (*sarvaprapañca-upas'ama = S'ūnyatā*) the Absolute Truth, *i.e.*, Dharmadhātu or Dharmakāya is realised in its full form ; the latter is spoken of S'ūnyatā by way of *upacāra*. This Absolute can be communicated only in this manner and no other way ; since its real nature is to be realised introspectively (*pratyātmavedya*) and never comes within the cognisance of the two categories, existence or non-existence (*advaya*).

III

BHAVASAṄKRĀNTIṬĪKĀ

This, as I said before, is a commentary on the present treatise (Madhyama recension) of Nāgārjuna. It is attributed to Pandita Maitreyanātha in its colophon. Let us see who this Maitreyanātha is.

One who goes through P. Cordier's *Catalogue de fonds Tibetan* carefully, will recognise that there must have been more than one Maitreyanātha in the Buddhist Literature. The first Maitreyanātha whose personality is successfully established by Dr. H. Ui [16] as a historical fact, is a Guru of Āryāsaṅga. The second is known to have been a contemporary of Sarahapāda (about 650 A.D.); for we have in Tanjur Rgyud hgrel [17] a work entitled "A Dialogue between Saraha and Maitrīpāda", सरहमैत्रीपादप्रश्नोत्तर, where Maitrīpāda, a prince (*rājaputra, rgyal. sras*) puts questions regarding Mahāmudrā and other allied topics, and Sarahapāda, a noble Brāhmin (*bram. ze. chen, po.*) answers them. And there appears a third Maitrīpāda to whom we may attribute some Tantric works about 15 in number found in the Rgyud hgrel of Tanjur.[18] And again there is another Pandita called Ācārya Maitrī who, we are told, has been a co-contributor of a Maitrīpāda—probably the third one—to some works.[19] All these scholars have epithets Pandita, Guru, Bhaṭṭāraka, Jina, Svāmin, Prabhu and so on, indiscriminately. Tibetans do not seem to have made much distinction in applying to one and the same person the different names Maitrī, Maitreyanātha, Maitreyapāda, Maitrināthā, and

[16] See his article "Maitreya as an Historical personage" in the *Indian Studies* in honor of Charles Rockwell Lanman, p. 95.

[17] Vol. LXXXV, 18, 30—31 (Narthang 29*b*, 2—30*b*, 4.)

[18] Vols. XIII, 34, XIV, 12, 13, XXI, 26, XLVI, 17, 23, 24, 38, XLVIII, 114, LXIX, 111, LXXXII, 80, 88, 99, 100, 104.

[19] Tanjur, Rgyud hgrel LXXXII, 99, 100, Colophons as reproduced in P. Cordier's *Catalogue.*

Maitrīpāda and so on. Sometimes, we find in the *Catalogue de fonds Tibetan* of P. Cordier the statement that Advayavajra, Avadhūtipāda and Maitrīpāda are one and the same persons. Since we have more than one Maitreya, it is not safe to assume that works attributed to Maitreyanātha, or Maitrīnātha or Maitripāda, etc., should have been written by one and the same person; but each and every case should be judged individually from the internal evidence or otherwise.

Besides this, Tārānātha mentions a Maitrīnātha who belongs to S'rīparvata. And he gives further details that the latter died 9 years later after the celebrated King Nayapāla of the Pāla dynasty of Bengal, about 1040 A.D. assumed the rulership of 35 years.[20] Though he mentions no work to have been written by Maitrīnātha

[20] The following is a full account of Maitrīnātha as given by Taranatha, in his *Geschichte des Buddhismus*, translated by A. Schiefner, pp. 243—4:—At the time of the King Bhejapāla, a little after the death of the 7 learned Gate-keepers, Atīs'a known as Dīpaṅkara S'rījñāna was invited as pandit. He guarded Otantapurī. Not long thereafter, the activity of Maitrīnātha became widespread. At the time when Maitrīnātha went away from S'rīparvata, it was already some years later that the 6 wise Gate-keepers with S'ānti as their head had disappeared. So the ancient histories testify and which the Dohas have cleared up as nonsense and groundless. Further the erroneous Dohātales supposed that Maitrīnātha has been a rebirth of Kṛṣṇācharin and was known as Jvālāpaticarjādhara Kṛṣṇa . . . ; this history is only throughout confused, and passionately asserted; for the opinions that Carjadhara Kṛṣṇa is other person than Kṛṣṇacharin are without all foundation. (If) One looks into some small works of Ācārya Amitavajra, the mistake is removed.

The King Bhejapāla's son was Nayapāla. In all sources of biography it is shown that he was brought to the kingship when Atīs'a came to Tibet and there existed a message sent from Nepal. Nayapāla exercised rulership for 35 years. 9 years after he assumed the office, Maitrīnātha also died.

of S'rīparvata, the latter might have written the work क्रोधराजोज्वलवज्राशनि नाम मण्डलविधि (Rgyud hgrel LXIX, 112); because in its colophon the author is said to be a resident of S'rīs'aila in South India. We may take this Maitrīnātha be identified with Maitripāda III mentioned just before, and to him attribute the most of the Tantric works found in the *Tanjur*, if the other evidence does not prove the contrary.

Now let us see whether we could identify Maitreyanātha, the author of this ṭīkā with one or the other Maitreyas mentioned above. It is generally believed that the author of that text is Nāgārjuna, the celebrated master and that of the commentary (*ṭīkā*) is Maitreyanātha, of the 5th century, the venerable *Guru* of Aryāsaṅga.[21] This view is not to be deprecated wholly, for we find, in more than one place, some ideas common to this commentary and Uttaratantra and other works of Maitreyanātha. (See passages on pp. 35, 36, 45, 46 with footnotes thereon.) We, however, confront difficulty in adhering ourselves to that belief, because the ṭīkā in the chap. 4 cites twice S'āntideva whose date is fixed as the later half of the 7th century (about 675-700 A.D.).[22] In the first place two verses are quoted from the *Bodhicaryāvatāra*, Chap. VI, 1 & 2, to show the due importance of the Perseverance. Again from the same work VII, 1, another verse is cited in defining Energy. Should these quotations have been

[21] See *e.g.*, Dr. G. Tucci: *Doctrines of Maitreya* [*nātha*] *and Aaṅsga* (Calcutta, 1930); pp. 3, 8.

[22] See P. L. Vaidya: *Catuḥsatikā*, Introduction.

made by the commentator himself and not added by any later hand, he can never be identified with the celebrated master Maitreyanātha of the 5th Century A.D. Whether this commentator Maitreyanātha is one and the same as Maitrinātha of S'riparvata is a question to be solved by further investigations. If we, however, admit their identity, we would expect in the ṭīkā some distinct Tantric features such as 5 *dhyāni Buddhas*, *Mahāmudrā* and *Yuganaddha* and so on; because the works attributed to Maitrīnātha of S'riparvata or Maitrīpāda are all purely Tantric texts and put under the Rgyud hgrel (*tantravṛtti*). The present ṭīkā on the other hand, is classified in the Mdo hgrel (*Sūtravṛti*) along with the 5 principle works of Maitreyanātha of the 5th Century A.D., who is certainly different from the Tantric writer, Maitrinātha of S'rīparvata or Maitrīpāda. It is noteworthy that nowhere in the ṭīkā occurs a single quotation from the known Tantric texts, while several other Sūtras like *Laṅkāvatāra*, etc., are cited.

I like to draw the scholars' attention to the following facts which seem to be contrary to the spirit of the Tantric sects of later Buddhism. (1) The way to realization of the Absolute is, according to the ṭīkā and text, two-fold, *i.e.*, *upāya* and *prajñā* and the *upāya* is not mere *Karunā* as in the Tantric school of Buddhism, but 6 Transcendental Virtues including *prajñā* as the 6th one and the most important among them as in the earlier Mahāyāna Buddhism. Its importance is emphasised with greater degree in the Prajñāpāramitā Literature itself and with all force

stressed in the ṭīkā as in the works of earlier authors. This importance of the Prajñā element shown in the Prajñāpāramitā Literature, might have paved the way for a tendency sometimes met with in the Trantric sects of Buddhism to discard all the ten forms of moral ideals of the earlier Buddhism. But Maitreyanātha in his ṭīkā considers them all as necessary as anything else and pays due importance to them. (2) We know that in the earlier Buddhism the objective of the spiritual training is to attain the Arhatship for oneself; in another words, a S'rāvaka strives to fulfil his own end, not taking into account the welfare of others, and consequently it goes by the name 'Hīnayāna,' Narrow Path; while later Buddhism has given rise to an altruistic tendency and put a great stress on a fact that a Bodhisattva should strive to attain Buddhahood for himself and for others as well and hence it came to be known as Mahāyāna, Broad Path. In still later school of Buddhism a greater stress is placed on the need of one's duty to others; so much so that in the spiritual career of a Bodhisattva the altruistic aspect (*parārtha*) becomes more important than the self-interest-aspect (*svārtha*). To render service to others being the primary object of Bodhisattva's career, the Buddhahood is to be the goal only in so far as it helps to fulfil the former and hence it becomes only a secondary object. So says *Subhāṣitasaṅgraha*:

> परार्थसंपद्बुद्धानां फलं मुख्यतमं मतम् ।
> बुद्धत्वादि तदन्यत्तु तादर्थ्यात्फलमुच्यते ॥ (Fol. 15).

No statement to this effect is found in the tīkā, but on the other hand it is clearly said, more than once, that the Bodhisattva's final goal is to realise Dharmakāya or to become Buddha.

The following points in the ṭīkā may be regarded as having the flavour of the Tantric elements, though they do not represent the pure and distinct Tantric features. (1) As I said before the ṭīkā with the text (Madhyamaka recension) puts an emphasis on the necessity of having one's own Guru for the attainment of the Omniscience of the Buddha. That the assistance of Guru is an indispensable factor for a truth-seeker to achieve his object is very well expressed in a period as early as Upaniṣads.[23] Early Buddhism also declares that no disciple could become Arhat without hearing words from the Buddha; while the Mahāyana Buddhism makes it clear that the help of a personal spiritual teacher (*kalyāṇamitra*) is necessary for a Bodhisattva to reach the final goal in addition to *Avavāda*—a theory, according to which the Bodhisattva during the meditation at some stage after taking the vow of Bodhicitta, has audience with all Buddhas and obtains mystic Instructions (*avavāda*) regarding *pratipatti*, etc.[24] In still later Buddhism *i.e.*, in the Tantric sect, Guru came to play a prominent role and sometimes he was made a personified God and an incarnation of the Buddha himself. Our ṭīkā, though not

[23] See *e.g.*, *Chandogya* referred to in the *Bhāṣya* of *Sankarācārya* (Bombay, 1904), p. 51.

[24] See *Abhisam.* *Āloka* (GOS), p. 37.

taking to an extreme view of making the Guru an incarnation of the Buddha in a plain language, places sufficient stress on the fact that his help is necessary in the matter of Instruction (upades'a) regarding the method of meditation. (2) It is defined in the ṭikā as a mental concentration upon *upāya* and *prajñā* both being taken together as only one (in the Absolute point of view). Here *upāya* and *prajñā* appear to stand for *Samsāra* and *Nirvāṇa* respectively. That they are one and the same and there is no distinction whatever between them from the standpoint of the Absolute is very well proclaimed by Nāgārjuna thus :

निर्वाणस्य च या कोटिः कोटिः संसरणस्य च ।
न तयोरन्तरं किञ्चित सुसूक्ष्ममपि विद्यते ॥

(See his *S'āstra*, XXV, 20). (3) Moreover, the commentator by making this statement " now the external groups of elements are to be investigated " suggests to us that he has in view the distinction between the external and internal groups of elements. Now this distinction is made in the *Pañcakramaṭippaṇi*, p. 40, 3 where internal groups of elements are said to be (Buddha's) Mirror-like Knowledge (*ādars'ajñāna*), etc., and external ones matter, etc. The 5 varieties of the Buddha's Knowledge, Mirror-like Knowledge, etc., are enumerated in the *Dharmasaṅgraha* and *Mahāvyutpatti* and abundantly explained in the works of Ancient Ācāryas like Maitreya-Asaṅga[25], etc. : but nowhere have I come across a

[25] *i.e., M. Sūtrālaṅkāra*, IX, 67—77.

statement to the effect that they are internal groups of elements.

In view of these facts and discussing the *pros* and *cons*, it seems impossible to me to recognise the identity of our commentator with Maitrīnātha of S'rīparvata at present. I have, therefore, to leave this question unsettled till sufficient data come to light. Anyhow, it should be maintained as certain that the ṭikā as it stands in the Tibetan translation could not be pushed back in date beyond the later part of the 7th century A.D.; and in case we admit the identity of our commentator and Maitrinātha of S'rīparvata as proved, the date cannot be brought down below about 1050 A.D.

While going through the commentary we are convinced that its author is really a Mādhyamika prāsaṅgika. The Mādhyamikas are well-known as advocates of the Doctrine of S'ūnyatā. They hold the view that everything without exception is devoid of self substance. But still they do not dispute the principle of retribution of actions. Although all the elements of existence including internal ones such as *samskārsa*, etc., are devoid of their own existence from the Absolute point of view ; neverthel ss actions are capable of producing fruits when causes and conditions are fulfilled in the empirical world. This point has been raised by Bimbisāra and answered by the Buddha in the Sūtra and again in the ṭikā fully explained by our commentator by quoting numerous Sūtras in the Chap. I. In discussing the unreality of the 5 groups of elements in the Chap. II he raises an interesting question that if the

mind, etc., is devoid of any reality (*Sūnya*) the Tathāgata would, then, be a mere matter (*jaḍa*) devoid of any consciousness. Maitreyanātha meets this question by pointing out that the real nature of the Tathāgata is not a matter of our ill-habituated speculation but of self-realisation and the Tathāgatas and their nature are *Dharmakāya* or *Dharmadhātu*. This Dharmakāya is made manifest when all the forms of obscurations are completely removed. In the Chap. III the commentator has nothing new to add but to explain the Transcendental Wisdom in a manner admitted in the school, *viz.*, *Sūnyatā = Dharmakāya = Prajñāpāramitā*. The real and lucid, if not original also, contribution of the commentator lies in the summary of 6 Pāramitas given after detailed exposition at the Chap. IV. And then he insists on renunciation *(pravrajyā)* which is very highly praised in the Mahāyāna Sūtras[26]. Whoever aspires for Buddhahood should renounce every thing around him and take refuge in the forest. For all these and other subjects dealt with in the commentary, one may refer to the Summary (Pp. 50-62) in which I have made a free rendering of the ṭikā into English.

It is already pointed out that the ṭikā abounds in numerous quotations of the ancient Sūtras and Ācāryas and sometimes explains the text by mere quotations—a characteristic feature of S'āntideva's method of exposition. But some such quotations are made giving no indication in any manner to their

[26] See *e.g.*, *Samādhirāja Sūtra* (B.T.S.), p. 17: अरण्याभिमुख सप्त पदानि प्रक्रमेदयं ततः पुण्यविशिष्ट भोि .

sources and thus providing us no guide to distinguish between what forms part of the ṭikā and what forms that of quotations. However I have made an attempt to identify them in some cases and to trace them even to the originals in some other cases.

As the Sanskrit originals of the Bhavasaṅkrānti s'āstra and its ṭikā are lost to us, I have endeavoured to retranslate them into Sanskrit from their Tibetan and Chinese translations. It is stated before that the text has threeTib. versions representing two recensions and one Chinese version representing another recension. The ṭikā has only one translation in Tibetan and no Chinese translation of it is known to us. It is also said before that the ṭikā is based on the Madhyamaka Bhavasaṅkrānti recension of the text.

Out of the three recensions stated above, I have made no endeavour to reconstruct one common conjectural original text, but I have simply retranslated them into Sanskrit as they stand in the Tibetan. translations, leaving scholars to judge for themselves what the original form of the text would have been, from which these 3 recensions have arisen. I have reproduced the text and ṭikā into Sanskrit as literally and intelligibly as possible.

The texts of the Tibetan translations of Bhavasaṅkrānti S'āstra which have been published here are based on the Narthang edition of the Tanjur. A copy of the ṭikā along with the text (Madhyamaka recension) which was made from the Tanjur of the Visvabhārati Library, was presented to me by Pandit

Mahāmahopādhyāya Vidhusekhara Bhattāchārya of S'āntiniketan, now of the Calcutta University. Subsequently I made a copy of the two versions of the Bhav. Parikathā recension from the Tanjur of the Adyar Library. All these copies were collated with the same of Tanjur in Peking edition of Bibliotheque Nationale by the courtesy of Dr. Sylvain Levi of Paris. The differences between the Narthang and Peking editions are not so great as would be expected. In preparing the present edition I have retained in the body of the texts what seem to be the best readings and placed all other readings in the foot-notes.

CORRECTIONS

Page XXII	Line 15	Read 'Madhyamaka'
,, XXIII	,, 10	,, 'Madhyamaka'
,, XXVIII	,, 6	,, 'Sarvākarajña.'
,, XXXI	,, 25	,, 'Madhyamaka'
,, XXXII	,, 1	,, '*du*'
,, XXXIII	,, 2	,, '*du*'
,, 36	,, 1	,, चित्त.
,, 37	,, 6	,, धर्मस्य for तत्वस्य.
,, 67	,, 15	,, slad. du. zhe. na.
,, 77	title	,, 'Madhyamaka.'
,, 79	,, 17	,, daṅ. s'es. rab.
,, 86	,, 8	,, mñam for mañm
,, 88	,, 8	,, gsal. bar.
,, 91	,, 21	,, mṅon.

भवसङ्क्रान्तिसूत्रम्

नमस्सर्वबुद्धबोधिसत्त्वेभ्यः ।

१. एवं मया श्रुतम् । एकस्मिन् समये भगवान् राजगृहे विहरति स्म कलन्तकनिवासे वेणुवने महता भिक्षुसङ्घेन सार्धं द्विशतपञ्चाशद्भिः भिक्षुभिः संबहुलैश्च बोधिसत्त्वमहासत्त्वैः । अथ भगवाननेकशतसहस्रपरिवार-परिवृतः पुरतोऽवलोक्य धर्मं देशयति स्म । [2]आदौ कल्याणं मध्ये कल्याणमवसाने कल्याणं स्वर्थं सुव्यञ्जनं केवलं परिपूर्णं परिशुद्धं पर्यवदातं ब्रह्मचर्यं प्रकाशयति स्म ॥

२. तदा मगधराजः श्रेण्यो[3] बिम्बिसारः महता राजविभवेन महता च राजबलेन राजगृहान्महानगरान्निष्क्रम्य येन वेणुवनं येन च

[1] For the origin of the name "Kalantakanivāsaveṇuvana" See Rochill : The life of the Buddha, p. 43 (1892).

[2] This is a common formula qualifying the Dharma found in the Mahāyāna Sūtras; cp. *e.g.* Rāṣṭrapālaparipṛcchā (B. B. II.) ed. by Finot, p. 2, ll. 13-14 and also Mañjuśrīmūlakalpa (T. S. S. LXX, part I) p. 5 ; where there is a wrong reading of *sarvamjana* for *suvyañjana*. This formula is commented upon by Bodhisattva Asaṅga in his Mahāyānasūtrālaṅkāra, ed. by S. Levi, p. 82 thus: आदिमध्यपर्यवसानकल्याणो (धर्मः) यथाक्रमं श्रुतचिन्ताभावनाभिः भक्तितुष्टिबुद्धिहेतुत्वात् । . . . . . स्वर्थः संवृतिपरमार्थसत्ययोगात् । . . . . . सुव्यञ्जनः प्रतीतपदव्यञ्जनत्वात् । चतुर्गुणं ब्रह्मचर्यम् । केवलं परैरसाधारणत्वात् । परिपूर्णं त्रिधातुक्लेशप्रहाणपरिपूरणात् । परिशुद्धं स्वभावविशुद्धितोऽनास्रवत्वात् । पर्यवदातं मलविशुद्धितः सन्तानविशुद्ध्या क्षीणास्रवाणाम् (०त्वात् ?) । See Mahāvyutpatti § 63, 1-10.

[3] = *bzo.sbyaṅs* (Tib.). See Tib. version of the Buddhacarita, X, 10 and 11 (Leipzig, 1928).

भगवान् तेनोपसङ्क्रमीत। उपसङ्क्रम्य भगवतः पादौ शिरसा अभिवन्द्य त्रिः प्रदक्षिणीकृत्य एकान्ते अतिष्ठत। एकान्ते स्थित्वा मगधराजः श्रेण्यो बिम्बिसारः भगवन्तमेतदवोचत्। कथं भगवन् कृतं कर्म सञ्चयं प्रतिरुध्य चिरनिरुद्धं मरणकाल उपस्थितं मनसोऽभिमुखीभवति। शून्येषु सर्वसंस्कारेषु कथं कर्मणामविप्रणाशोऽस्ति ॥

३. एवमुक्ते भगवान् मगधराजं श्रेण्यं बिम्बिसारमेतदवोचत। [2]तद्यथा महाराज पुरुषः सुप्तः [3]स्वप्ने जनपदकल्याण्या स्त्रिया सार्धं परिचरेत्। स शयितविबुद्धः जनपदकल्याणीं तां स्त्रियमनुस्मरेत्। तत्किं मन्यसे महाराज संविद्यते [3]स्वप्ने सा जनपदकल्याणी स्त्री ॥

४. आह। नोहीदं भगवन् ॥

५. भगवानाह। तत् किं मन्यसे महाराज[4] अपि नु स पुरुषः किं पण्डितजातीयो भवेत्। यः [3]स्वप्ने जनपदकल्याणीं [5]स्त्रियमभिनिविशेत् ॥

[1] Read *chud. mi. ḥdsaḥ* for *chab. mi. ḥtshal.*

[2] This and the following passages nearly up to the end of the prose section of this Sūtra are quoted in the Madhyamakāvatāra (= M A.) chap. VI, ad 40 (See my restored Sanskrit text partly published as supplement to the Journal of Oriental Research, Madras, Vols. III, part 4, IV, part 1, V, parts 1-3 and VI, parts 1, 2, 4). These are in agreement with a part of the large extract cited from the Pitāputrasamāgamasūtra in the S'ikṣāsamuccaya (= S'S.) pp. 252, ll. 3—253, 13. The various readings will be noted below.

[3] S'S. : स्वप्नान्तरे.

[4] From *samvidyate* in the last line of para 3 up to *mahārāja* omitted in MA.

[5] S'S. ०स्त्रियमनुस्मरेत। तया सार्धं क्रीडितमभिनिवेशेत्।

MA. : जनपदकल्याण्या स्त्रिया सार्धं परिचरेत। तच्छयितविबुद्धस्तां जनपदकल्याणीं स्त्रियमनुस्मरेत्।

६. आह। नोहीदं भगवन्। तत्कस्य हेतोः। [1]अत्यन्ततया तु भगवन् [2]स्वप्ने जनपदकल्याणी स्त्री न संविद्यते। नोपलभ्यते। कुतः पुनरनया [सार्धं] परिचरणा। [3]एवं विघातस्य क्लमथस्य भागी स्यात्[4] ॥

७. [5]भगवानाह। एवमेव महाराज बालोऽश्रुतवान् पृथग्जनश्चक्षुषा रूपाणि दृष्ट्वा सौमनस्यस्थानीयानि रूपाण्यभिनिविशेत्[6]। [7]अभिनिविष्ट अनुरज्यते[8]। अनुरक्तः संरज्यते। संरक्तो [9]रागजं द्वेषजं मोहजं कर्म कायवाङ्मनोभिरभिसंस्करोति। तच्च कर्म अभिसंस्कृतं[10] निरुध्यते। निरुद्धं न पूर्वां दिशं निश्रित्य तिष्ठति। न दक्षिणाम्। न पश्चिमाम्। नोत्तराम्। नोर्ध्वम्। नाधः। न विदिशं निश्रित्य तिष्ठति[11]। [12]तत् कर्म कदाचिन्मरण-

[1] MA. omits अत्यन्ततया तु.

[2] S'S. : स्वप्नान्तरे.

[3] S'S. : अन्यत्र यावदेव स पुरुषः for एवम्। MA. adds स पुरुषः।

[4] S'S. adds यस्तामभिनिवेशेत्।

[5] The following is in agreement with passages cited from the Pitā-Sūtra in the Bodhicaryāvatārapañjikā (= BCP.) pp. 477, ll. 3—479, 1.

[6] *Ibid.*, अभिनिविशते।

[7] S'S. and BCP. : सोऽभि०

[8] S'S. : सन्नुनीयते। अनुनीतः ; BCP. : समनुनीयते। MA. omits अनुरज्यते। अनुरक्तः।

[9] S'S. and BCP. : रागजं कर्माभिसंस्करोति। त्रिविधं कायेन चतुर्विधं वाचा त्रिविधं मनसा.

[10] *Ibid.*, add ०स्कृतमादित एव क्षीणं निरुद्धं विगतं विपरिणतं न पू०

[11] *Ibid.*, add नानुविदिशम्। नेह। न तिर्यक्। नोभयमन्तरा।

[12] *Ibid.*, तत्पुनः कालान्तरेण मरणकालसमये पत्युप०

MA. : कदाचित्कालान्तरेण मरणकाल उपस्थिते . . . . निरुद्धे तस्यैव कर्मणो मनोऽभि०

कालसमय[1] उपस्थिते[2] तत्सभागस्य कर्मणः क्षयात् चरमविज्ञाने[3] निरुद्धे मनसोऽभिमुखीभवति। तद्यथापि नाम [4]सुप्तशयितविबुद्धस्य जनपदकल्याणी स्त्री। एवं हि महाराज चरमविज्ञानं[5] निरुध्यते। औपपत्त्यंशिकं प्रथमविज्ञानं उत्पद्यते। [6]यदि वा देवे। यदि वा मानुषे। यदि वासुरे। यदि वा नरकेषु। यदि वा तिर्यग्योनिषु। यदि वा प्रेतेषु। तस्य च महाराज प्रथमविज्ञानस्य[7] समनन्तरनिरुद्धस्य [8]तत्सभागा चित्तसंततिः प्रवर्तते। यत्र विपाकस्य प्रतिसंवेदना प्रज्ञायते। [9]तत्र महाराज न कश्चिद्धर्मः अस्मात् लोकात्परलोकं सङ्क्रामति। च्युत्युपपत्ती च प्रज्ञायेते। तत्र महाराज यश्चरमविज्ञानस्य निरोधः। सा च्युतिरिति संज्ञा। यः प्रथमविज्ञानस्य प्रादुर्भावः। सोपपत्तिरिति। [10]चरमविज्ञानं महाराज निरोधेऽपि न क्वचिद्गच्छति। औपपत्त्यंशिकं प्रथमविज्ञानमुत्पादेऽपि न कुतश्चिदागच्छति। तत् कस्य हेतोः। स्वभावरहितत्वात्। तत्र महाराज

[1] Tib. *tshod*=*samaya* ?

[2] S'S. and BCP. add जीवितेन्द्रियनिरोधे आयुषः परिक्षयात्।

[3] *Ibid.*, ०ज्ञानस्य निरुध्यमानस्य मनस आरम्बणीभवति।

[4] Tib. *ñal. ñal. ba. las. sad. pa.* S'S : शयितविबुद्ध०

[5] S'S. : ०ज्ञानेनाधिपतिना तेत च कर्मणाा आरम्बणेनैपपत्त्यंशिकद्वयप्रत्ययं प्रथमविज्ञानम्। BCP. ०ज्ञानेनाधिपतिना तेन च कर्मारम्बणेण औपपत्त्यंशिकं प्रथमम्।

[6] S'S. and BCP. : यदि वा नरकेषु। यदि वा तिर्यग्योनिषु। . . . यमलोके। . . . . आसुरे काये। . . . मनुष्येषु। . . . देवेषु।

[7] *Ibid.*, add औपपत्त्यंशिकस्य.

[8] S'S. : अनन्तरसभागा। BCP. : अनन्तरं स०

[9] This and the following sentence come after उपपत्तिरिति in S'S. and BCP.

[10] *Ibid.*, चरमविज्ञानमुत्पद्यमानं न कुतश्चिदागच्छति। निरुध्यमानं न क्वचिद्गच्छति। कर्माप्युत्पद्यमानं न कुतश्चिदागच्छति। निरुध्यमानं न क्वचित् गच्छति। प्रथमविज्ञानमुत्पद्यमानं न कुतश्चिदागच्छति। निरुध्यमानं न क्वचित् गच्छति।

[1]चरमविज्ञानं चरमविज्ञानेन शून्यम्। च्युतिश्च्युत्या शून्या। कर्म कर्मणा शून्यम्। प्रथमविज्ञानं प्रथमविज्ञानेन शून्यम्। उपपत्तिरुपपत्त्या शून्या। कर्मणामविप्रणाशश्च[2]प्रज्ञायते। प्रथमविज्ञानस्य महाराज औपपत्त्यंशिकस्य समनन्तरनिरुद्धस्य निरन्तरा चित्तसन्ततिः प्रवर्तते। यत्र विपाकस्य प्रतिसंवेदना प्रज्ञायते। एवं भगवानाह। सुगत एवमुक्त्वा अन्यदेवमवोचत् शास्ता॥

८. सर्वमेतन्नाममात्रं संज्ञामात्रे प्रतिष्ठितम्।
अभिधानात्पृथक्भूतमभिधेयं न विद्यते[3] ॥

९ येन येन हि नाम्ना वै यो यो धर्मोऽभिलप्यते।
नासौ संविद्यते तत्र धर्माणां सा हि धर्मता[4] ॥

१०. नाम्ना हि नामता शून्या नाम्ना नाम न विद्यते।
अनामकाः सर्वधर्मा नाम्ना तु परिदीपिताः[5] ॥

[1] *Ibid.*, These sentences are in different order : चरमविज्ञानं . . .। कर्म . . .। प्रथमविज्ञानं . . .। च्युतिः . . .। उपपत्तिः . . .।

[2] *Ibid.*, अवध्न्यता।

[3] Found in the Ghanavyūha Sūtra, Kandjour Mdo. Cha. f. 54*a*, l. 2. Cited in Haribhadra's Abhisamayālankārāloka (GOS.) p. 50, where the 2nd line goes : नाभिधानात्पृथग्भूतमभिधेयं प्रकल्प्यते। (See Prabhubhai Patel : Note on Bh. Sūtra, JORM. VII. p. 190). Cp. Lankāv. Sūtra, ed. by Nanjio p. 187, v. 78 : अभिधानविनिर्मुक्तमभिधेयं न लक्ष्यते।

[4] Cited in the Tattvasaṅgrahapañjikā (GOS.) p. 12 (उक्तं तायिना) and again quoted on p. 275 with the reading in the third pāda : न स संविद्यते. It is also quoted in the Bodhisattvabhūmi (उक्तं भगवता . . . वसंक्रान्तिसूत्रे) See Poussin : Notes on S'ūnyatā, IHQ. Vol. IV, p. 163.

[5] This verse is in quite agreement with one of the verses cited from a Lokanāthavyākaraṇa in the S'S., p. 241, ll. 13—14 where in the pāda *b* it reads नाम्नि for नाम्ना.

११. इमे धर्मा असन्तश्च कल्पनायाः समुद्भिताः ।
साप्यत्र कल्पना शून्या यया शून्या विकल्पिताः[1] ॥

१२. चक्षूरूपं पश्यतीति सम्यग्द्रष्टा यदुच्यते ।
मिथ्याश्रद्धस्य लोकस्य तत्सत्यं संवृतीरितम् ॥

१३. [2]सामग्रचा दर्शनं यत्र प्रकाशयति नायकः ।
प्राहोपचार[3]भूमिं तां परमार्थस्य बुद्धिमान् ॥

१४. न चक्षुः प्रेक्षते रूपं मनो धर्मान्न वेत्ति च ।
एतत्तु परमं सत्यं यत्र[4] लोको न गाहते[5] ॥

१५. एवमवोचद्भगवान् । मगधदेशराजः श्रेण्यः बिम्बिसारः ते बोधिसत्त्वास्ते च भिक्षवः सदेवमानुषासुरगन्धर्वश्च लोको मुदित्वा भगवतो भाषितमभ्यनन्दन् ॥

आर्यभवसङ्क्रान्तिर्नाम महायानसूत्रं संपूर्णम् ।

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[1] This verse is almost identical with the v. 34 of Nāgārjuna's Acintyastava published by P. Patel in IHQ. Vol. VIII, p. 692, which is cited in BCP. p. 573:

कल्पनामात्र मित्यस्मात् सर्वधर्माः प्रकाशिताः ।
कल्पनाप्यसती प्रोक्ता यया शून्यं विकल्प्यते ॥

Cp. Lankāvatāra Sūtra (Kyoto, 1923) p. 265, v. 10:

असारका इमे धर्मा मन्यनायाः समुत्थिताः ।
साप्यत्र मन्यना शून्या यया शून्येति मन्यते ॥

[2] The following two verses are cited in the Madhyamakavṛtti, p. 120 (उक्तं भगवता).

[3] Tib. reads *gdags. pai. sa=prajñapti bhūmi.*

[4] *Tib*: तत्र ।

[5] =dpags. so (Tib.).

English Translation of the three Chinese and one Tibetan versions in parallel columns.

The first version was made by Bodhiruci of the Northern Wei Dynasty A.D. 386-534.

The second one was made by Buddhas'ānta of the Eastern Wei Dynasty A.D. 534-550.

The third one was made by I-tsing of the Thaṅ Dynasty A.D. 618-907.

The Tibetan version was made by Jinamitra and Dānas'ila.

BODHIRUCI

1. Thus have I heard. The Blessed One once stayed at a Bamboo-grove called Kalanda in the city of Rājagṛha, together with a large assembly of Bhikṣus 1250 in number and many Bodhisattvamahāsattvas.

2. Then Bimbisāra (pin po so lo) the king of Magadha (mochíe to) country went out of Rājagṛha, arrived at a fine hut in the Kalanda Bamboo-grove where the Blessed One stayed, worshipped his feet, and walking around the Buddha three times from left to right, sat down (lit. retired and sat) in a corner.

BUDDHAS'ĀNTA

1. Thus have I heard. The Blessed One . . . . and innumerable and limitless Bodhisattvamahāsattvas.

2. Then Bimbisāra (pin po so lo) the king of Magadha (mochíeto) went out of Rājagṛha, arrived at a dwelling place in the Kalanta Bamboo-grove where the Buddha stayed, bowed at his feet walking around the Buddha three times from left to right and then sat down in a corner.

I-TSING

1. Thus have I heard. The Blessed One once stayed at a Bamboo-grove called Kalantaka in the city of Rājagṛha together with a large assembly of Bhikṣus 1250 in number and many Bodhisattvamahāsattvas and a great crowd of innumerable hundred thousands of men and gods who paid homage with one heart (*ekacitta*) and surrounded [him]. Then the Blessed One preached for them a Subtle Dharma which he had realised himself (*svasākṣātkṛ*) and which is excellent in the beginning, in the middle and in the end, marvellous both textually and doctrinally, unique, quite perfect, quite pure and quite clean.

2. Then the great king Bimbisāra (ying sheng = shadow-victory) the ruler of Magadha (mochieto) went into the Bamboo-grove and bowed at the feet of the Blessed One and walking around Him three times from left to right sat down in a corner. [At that] time the king Bimbisāra asked (lit. said to) the Buddha: How is it, O Blessed One, that an action which has been done previously through passion and destroyed long before, happens entirely to appear in front at the moment of death; and again although all things are entirely void and non-existent, the fruits of action per-

TIBETAN

Adoration to all the Buddhas and Bodhisattvas.

1. Thus have I heard. The Blessed One once stayed at the Bamboo-grove called Kalantakanivāsa, which is situated in Rājagṛha, with a large assembly composed of Bhikṣus numbering two hundred and fifty and innumerable Bodhisattvamahāsattvas. Thereupon, the Blessed One who was surrounded by many hundreds of thousands of followers, beholding ahead, preached Dharma and explained Brahmacarya (celibacy) which is blessing in the beginning, blessing in the middle, blessing in the end, full of good significance, full of good letters and syllables, unique, quite perfect, quite pure and quite clean.

2. Then Bimbisāra the king of Magadha an expert in arts, with all his royal pomp and grandeur and with all royal forces, came out of Rājagṛha the great city and arrived at the Bamboo-grove where the Blessed One was staying. On arriving, he bowed at the feet of the Blessed One and walking around Him three times from left to right, stood in a corner. While standing there, Bimbisāra the king of Magadha, the expert in arts, asked the Blessed One thus: How, O Blessed One, does an action that has been done, long after its accumulation is checked and it has disappeared, present

Bodhiruci

3. Then the Blessed One addressed the king Bimbisāra saying:—For example, O king, a man sees in dream men and courtezans sporting with each other. When this man wakes up he ponders over the men and courtezans [seen] in dream. What do you think, O king? Are there men and courtezans [seen] in dream really existent as such or not?

4. The king Bimbisāra replied; No, Blessed One.

5. The Buddha said. What do you think, O king, of th is man who sees in dream the courtezans and men sporting with each other, and after waking up ponders over [the same]. Could a man of this kind possess a peaceful wisdom or not?

6. The king replied, No, Blessed One. Why Blessed One? [Because] the men and women do not exist in dream ultimately and cannot be obtained. How then could there be mutual sport?

Buddhaśānta

3. Then the Tathāgata, knowing that the king Bimbisāra sat down in a corner, addressed [him] saying:—For example, O king, some man in a dream while asleep proceeds to a love-affair with a gem-like woman and moves with a desire to serve [her]. That man while waking up remembers that gem-like woman. What do you think, O king? Is the gem-like woman of the dream rightly existent or not?

4. The king, at once, replied, No, Blessed One.

5. [The Buddha] again asked the king saying:—What do you think, O king, if that man clings to the woman in dream; is he clever-minded or not?

6. The king at once replied, No, Blessed One. Why? Because the woman in dream does not ultimately exist. How could there be the object for a desire to serve? [But] that man labours for nothing.

I-tsing

formed are not lost. [I] only pray [to you], Blessed One, to pity [me] and release me from doubt (lit. discrimination).

3. Then the Blessed One replied (lit. said) to the king Bimbisāra saying: [You] should know, O king, that for example, a man (nan tzŭ) sees in dream an extremely beautiful human female and has intimate intercourse with [her]. After having waked up from sleep, he remembers that beautiful female seen in dream. What do you think, O king, does the beautiful female seen in dream really exist or not?

4. The king said: She does not exist.

5. The Blessed One said, what do you think, O king that man who would remember the beautiful female seen in dream and love her constantly? Could this man be said to possess a great and wide knowledge and wisdom or not?

6. The king said: No. This man is foolish and ignorant. Why? Because the beautiful female [seen] in dream is ultimately void of reality and cannot be obtained. How could he have practised with her such intimate intercourse as should make him love and remember her?

Tibetan

itself at the time of death and appear before the mind (*manas*); and how is there no annihilation (*avipraṇāśa*) of actions when everything is empty?

3. The Blessed One replied to Bimbisāra the king of Magadha, the expert in arts as follows: Take for example, O king, a man who, while asleep, dreams that he was roving about with some beautiful young woman of a city. When he wakes up from sleep, he may remember that young woman. What do you think, O king? Does that woman exist in dream?

4. He said: No, Blessed One.

5. The Blessed One said: What do you think, O king? Would that man be considered wise who would cling to that woman [who appeared] in his dream.

6. He said: No, Blessed One. And why so? Because the young woman in the dream does not exist at all; nor could she be got at; then how could there be any roving about with her? And thus he becomes an object of failure and fatigue.

BODHIRUCI

7. The Buddha said. Similarly, O king, an ordinary man (*pṛthagjana*) sees with his eyes a beautiful object and then a craving [for it] arises; after that arises a cupidity, and after that he performs an action out of anger and ignorance. Sometimes he performs a bodily action, sometimes vocal action and sometimes mental action. The action that has been performed disappears. After disappearing, it does not stand relying upon the eastern quarter, nor southern quarter, nor western quarter, nor northern quarter, nor the four links of quarters, nor even up and down. Coming on to the last moment [of life] [when] the consciousness at work is about to disappear, its thought (*manas*) appears in front. Thus, O king, the consciousness at work is sure to take entirely the action that has been done by itself, just as, O king, [to] a man while arising from sleep the courtezans and men that were not seen [truly, appear]. When the consciousness at work disappears, the first consciousness is born either amongst gods or men, or in the hells, or in the womb of cattles or amongst ghosts. From (lit. by) the first consciousness, O king, an uninterrupted series of its thought (*svacittasantati*) arises where the ripening fruit (*vipāka*) is to be experienced. O king, when we see births deaths; there really is one dharma that goes from this world to the future world. Thus,

BUDDHAŚĀNTA

7. The Buddha said. Thus, O king, every foolish worldling (*mūḍhah pṛthagjana*) because of not having heard the right dharma of the Buddha, sees with his eyes many objects and is pleased delightfully at heart and then holds them to be true. Because of that attachment (*abhiniveśa*) he gets tied up. On account of that he has some strong desire (*samrāga*). On account of that he produces an action out of greed, anger and ignorance and others. The action is either bodily one or vocal or mental. The bodily action soon after being performed disappears. After disappearing it does not stand relying upon the eastern quarter, nor likewise stand relying upon the southern, western, and northern quarters and up and down. Following the end of life, there transmigrates that *bhava-vijñāna* and then appears the following *citta* [of the next rebirth ?] When, O king, that consciousness is not yet destroyed, after (lit. following) destruction of [one] action other actions in its place can appear just as gem-like woman to the man while arising from sleep. Thus, O king, the consciousness finally disappears and the future consciousness is born either in the hells or amongst ghost or in the womb of cattles or amongst demons (*asura*) or men or gods. When that final consciousness takes the last birth [of the present life] the consciousness [in its series] falls

I-TSING

7. The Buddha said: Similarly, O king, when a foolish ignorant worldling sees an object (*rūpa*) with his eyes, his mind (*citta*) produces pleasure and then he gets attached [to it] (*abhiniveśa*), after that he produces a longing for it (*apekṣā*), after that he entertains a passionate love (*tṛṣṇā* ?), and because of this passionate love he begins to do actions through greed, anger, and ignorance by means of body, speech and mind. But these actions, after being performed, are destroyed. After destruction they do not remain relying upon the eastern quarter, nor the southern, western, northern quarters and four links of quarters and up and down. When at the end of life the mental consciousness (*manovijñāna*) is about to disappear, all the actions that have been performed, appear in front, just as the image of the beautiful female that has been seen in dream appears before the man when he remembers after awakening from sleep. Thus, O king, when the consciousness has disappeared and the future consciousness is born, it (or he) is born either amongst men, or gods, or beasts (*tiryak*=t'o p'ang sheng [1]) or ghost or in the hell. Immediately after the future consciousness arises, O king, a [new] series of thought (*cittasantati*) belonging to that [future consciousness] arises to enjoy

[1] Etymological translation (S. Levi).

TIBETAN

7. The Blessed One said: Even so, O king, a foolish, untaught, worldling, when he sees beautiful forms, becomes attached to them; being attached to them, he begins to like them and after liking, he feels a passion for them; and feeling a passion he performs the action that springs from the passion, indignation and ignorance by means of body, speech and mind; and that action which is performed disappears. Disappearing, it does not go towards the east, nor south, nor west, nor north, nor up, nor down, nor to the intermediate points. But at a period later on, when the time of death comes in and when the last consciousness disappears by the exhaustion of one's action of similar kind, that action appears before the mind as the young woman to a man who was asleep and was awakened from sleep. So, O king, the last consciousness disapppears and the first consciousness associated with rebirth is born either amongst gods, or men, or demons, or in the hells or in the womb of beasts or amongst *pretas*. And immediately after this first consciousness disappears, O king, a new series of thought belonging to that [first consciousness] arises where the experience of ripening of the act is to be enjoyed. There is, O king, nothing that goes from this world to another; but death (*cyuti*) and rebirth (*upapatti*) take place. What is,

BODHIRUCI

O king, when the consciousness at work ends; it is called death. When the first consciousness at work arises, it is called birth. O king, the consciousness at work while disappearing, goes nowhere. The first consciousness, when it is born, does not come from any place. Why? Because the consciousness at work and its nature (*svabhāva*) are distinct from each other. The consciousness at work, O king, is itself void. That which disappears is void of the action of disappearing. The first consciousness is itself void. That which is born is void of the action of birth. We see that the fruits of actions are also not lost (*vipraṇas*). You should know, O king, that from (lit. by) the first consciousness a series of thought uninterruptedly [arises] and takes the ripening fruits (*vipāka*).

BUDDHAS'ĀNTA

in the future (pi) birth. Thus mental consciousness (*citta-vijñāna*) follows [where] [the fruits of] actions to be experienced. But there is not anything going from this world to the other world. The experience (*vedanā*), however, takes place. The disappearence of the last consciousness and mind (*vijñāna-citta*), O king, is called death. The rise of the first mental consciousness as said above, this is called other future birth. When the last consciousness, O king, transmigrates, the thing (*dharma*) does not come really from other place and reaches here (Sic). When the first consciousness also arises, nothing comes in. Why? Because it is the nature of things (*dharmasvabhāva*). O king, the very first consciousness and mind are void of the last consciousness. The action is of itself void. The birth is of itself void. The very first mental consciousness is void of the first consciousness. The place of what is born is void of the place of birth. But there is not lost the fruit of actions. O king, [when] the consciousness that finally arises and disappears at once (*tatra-eva*) and afterwards the mind is not discontinued; the consciousness and mind go to (shanhsing sui = *anusar*) where the enjoyable (*vedya*) ripening fruits of action (*karmavipāka*) are to be enjoyed very soon.

I-TSING

(lit. plainly to receive = *fen ming ling shou* = *pratisamvedana*[1]?) the resultant fruits (*vipāka*) which are to be enjoyed. O king, there has never been anything (*dharma*) that can transmigrate from this world to the future world. But the fruit of action may be obtained in death and rebirth. [You] ought to know, O king, that when the former consciousness disappears, it is called death. When the future consciousness arises, it is called birth. When the former consciousness, O king, disappears, there is no place where it goes away to. When the future consciousness arises, it comes not from any place. Why? Because they are devoid of their own nature (*prakṛti*). O king, the former consciousness is devoid of its own nature. The death is devoid of its own nature. The action is devoid of its own nature. The future consciousness is devoid of its own nature. Birth is devoid of its own nature. But the fruits of action have not been lost. Thus, O king, [You] should know that all living beings (*sarvasattva*) always by ignorance (*moha*) do not realise the non-existence (of the worldly life *i.e. samsāra*) and erroneously cherish (lit. produce) regard (*apekṣā*) for worldly life (*samsāra*) which is revolving like a wheel. Thereupon the Blessed One wishing to reiterate this

[1] Yes, probably (S. Levi).

TIBETAN

O king, the disappearance of the last consciousness that is known as "death". What the manifesting of the first consciousness that is known as "rebirth". The last consciousness, O king, when it ceases, does not go anywhere. The first consciousness, when it arises, does not come from anywhere. And why so? Because they have no reality. So, O king, the last consciousness is of itself void, death of itself void, action of itself void, the first consciousness of itself void, rebirth of itself void. And the inexhaustibility of actions comes into play. Immediately after the disappearance of the first consciousness associated with rebirth, O king, an uninterrupted new series of thought arises, where the experience of the ripening of the act is to be enjoyed. So spoke the Blessed One. The Buddha (*sugata*) the commander (*s'āstā*) having spoken in this way, said as follows:

BODHIRUCI

Then Sugata having taught this, rejoined the [following] verses :

8. All are only names and established only in the discrimination of *Samjñās*. The names are words (*vacana*) of discrimination and the words are non-existent (lit. are not what exist).

9. Various things (*dharma*) are spoken with various names. But there is nothing as such in the thing. This is the nature of all things (*dharmatā*) :

10. Names are void of their nature (lit. names) ; names are separated from names [*i.e.* do not exist in names] and things are nameless, but spoken of with names.

11. These things are really non-existent, but produced by discrimination. That discrimination is non-existent. The void is spoken of by discrimination.

12. When all the ordinary men say the eye is able to see the object (*rūpa*), the world of false imagination takes it to be true.

BUDDHAS'ĀNTA

Then the Blessed One spoke these gāthās :—

8. When the Sugata is afterwards (*i.e.* after Nirvāṇa) spoken of, all (lit. what exist) are words (*abhilāpa*) and all these are spoken with provisional or false names (*samketa*) ; because they are established in false or provisional names.

9. A thing being separated from words (*abhilāpa*) there is nothing to be spoken of. But all things are spoken of in accordance with all words (*abhilāpa*).

10. That does not exist in that. [A man of] spiritual eye (*dharma-cakṣus*) sees the object of no matter (*arūpa*). [A man with an eye of] letters (so yen = *ruta* ?) sees the object of matter ; because he is attached to the world.

11. [They] speak the worldly things to be real. But they are non-existent [in fact]. The union [of the eye and the object, etc.] sees, this is what Tathāgata spoke, and this is called means (*upāya*) for the stage (*bhūmi*) [of the absolute Truth].

12. If [we] speak in reality, the eye does not see the object and the mind does not know things (*dharmas*). This is very secret (*guhya*).

I-TSING

meaning spoke the following gāthās :

8. All things (*dharmas*) are only provisional or false names and established only in names. That which is capable of speech (*abhidheya*) is not obtained apart from speech (*abhidhāna*).

9. The various things are spoken of with names of discrimination. [But] the thing does not exist in the name. This is the nature of things (*dharmāṇām svabhāvaḥ*).

10. The nature of the name (*nāmatā*) is void of itself (lit. *nāman*). The name does not exist in name. The name of all things is originally non-existent (but things) are spoken of with name erroneously.

11. Things are all void and originated only from discrimination (*vikalpa*). This discrimination is also void, and the void [things] are discriminated [by void discrimination].

12. [When] I say (or a man says) that the worldly men see the object with their eyes, all this, on account of wrong imagination and supposition, is called worldly truth (*Samvṛtisatya*).

TIBETAN

8. All this is only a name and established in name only (*sanjñāmātra*). There is nothing capable of speech apart from words.

9. By whatever particular names, particular things may be called, they (the things) do not exist in them (those names) indeed ; this is what is known as thinghood (*dharmatā*) of all things (*dharma*).

10. The nature of the name (*namatā*) is void of itself (*nāman*. The name does not exist in name. Nameless are all things ; but they are illuminated by names.

11. These things are non-existent, but born of imagination (*Kalpanā*). That imagination is itself void by which the void things are discriminated.

12. That which is uttered by a man of correct perception that "the eye sees the form (*rūpa*) is called Relative Truth (*samvṛtisatya*) in the view of the world of false faith.

Bodhiruci

13. What is preached by the Buddha as dharma—that the perception (*dars'ana*) arises on account of concatenation of causes and conditions—is a way (lit. practice) for explaining the Absolute (*paramārtha*) in order.

14. The eye does not see the object. The mind does not know dharmas. This is the Absolute Truth which the world never understands.

15. Then the Blessed One explained this Sūtra and Bimbisāra (pin po so lo) the king of Magadha (mochieto) country and all other world consisting of gods, men, demons (ahsiulo = *asura*) and gandharvas (chien tapo) etc. having heard the teaching of the Buddha, were all rejoiced.

Buddhas'ānta

13. [To] the world proud of self [I] teach that the name is originally void and there is no name and all things are nameless but spoken of with false or provisional names.

14. When this Dharmaparyāya was explained, the king Bimbisāra (pin po so lo), many gods, men, divine dragons and gandharvas (chi'ien t'a p'o) etc., having heard the teaching of the Buddha, were all rejoiced, took faith and revered [him].

I-tsing

13. [When] I say that all things are originated from causes and conditions, this is called an approach to the Absolute Truth and the wise ought to observe [it].

14. The eye does not see the object. The mind does not know dharmas. This is called the Absolute Truth [which] the foolish is unable to know.

15. The Blessed One having spoken this Sūtra, the king Bimbisāra (ying sheng = shadow-victory) the ruler of Magadha (mochieto) received it with profound respect. And then all the assembly of Bhikṣus, Bodhisattvas, men and gods, etc., were all rejoiced, received it with faith and revered [it].

Tibetan

13. Where the leader (nāyaka = Buddha) teaches that the perception (*dars'ana*) arises by the aid of a concatenation [of causes and conditions] the wise declare that it is the *upacāra-bhūmi* of the Absolute Truth.

14. The eye sees not the form and the mind knows not *dharmas*; This is the Absolute Truth unto which the world reaches not.

15. Thus spoke the Blessed One. Bimbisāra the king of Magadha, the expert in arts, those Bodhisattvas and Bhikṣus and the world comprising gods, men, demons and angels, being pleased, greatly praised the teaching of the Blessed One.

Here ends the Noble Bhava-Saṅkrānti, a Mahāyāna Sūtra.

नागार्जुनकृतं भवसङ्क्रान्तिशास्त्रम्

भवसङ्क्रान्तिः

नमः कुमारभूताय मञ्जुश्रिये ।

१. भावाभावान्न जन्मास्ति तस्य भावस्यचासतः ।
जन्मादानं सम्भवति नित्यभावोऽस्ति भाव्यते ॥
२. तादृशी भावना भ्रान्तिराकाशपुष्पसन्निभा ।
धर्मता हि नभस्तुल्या खसमं तस्य जन्म च ॥

भवसङ्क्रान्तिपरिकथा

नमः कुमारभूताय मञ्जुश्रिये ।

१. भावान्न जायतेऽभावो नाभावादपि जायते ।
भाव उत्पद्यते नित्यं भावो भ्रान्तिः खपुष्पवत ॥
२. सति धर्मे नभस्तुल्ये खतुल्यं जायते परम् ।
प्रतीत्य सर्वं खसमं भावस्तस्मादभाववान् ॥

भवभेदशास्त्रम्

नमः सर्वबुद्धेभ्यः सर्वज्ञेभ्यः ।

यथाभूतं धर्मा बोद्धव्याः । तत् कथम् । (१) सर्वभावो न भावजन्मा न चाभावजन्मा । सर्वभावो यद्युत्पत्तिमान् , भावान्तरं नित्यं स्यात् । (२) अयं भावो न तत्थ्यः गगनकुसुमवत् ॥ ज्ञेयधर्मा आकाशसमाः ।

[1] Cp. P. L. Vaidya: *Catuḥ S'atikā*, XV, 15, the same ed. V. Bhattacharya, pp. 250, 251 and *Madhy. S'āstra*, XXI, 12.

भवसङ्क्रान्तिः

३. सर्वः स्वभावः खसम एवं विद्वान् विबोधयेत् ।
न कारणं नापि कार्यं कर्मभावो न विद्यते ॥
४. सर्वभावश्च नास्त्येवं लोक एष परोऽपि च ।
अनुत्पन्नरूपमेव ततोऽन्यो जनयेत् [यदि] ॥
५. वन्ध्यादुहितृपुत्रस्य कस्तत्र जन्म जनयति ।

भवसङ्क्रान्तिपरिकथा

३. स्वभावतः कर्म नास्ति हेतुर्नास्ति फलं न च ।
न विद्यत इदं सर्वं लोको नास्ति न भञ्जनम् ॥
४ अनुत्पन्नश्च यो भावः परं [स] जनयेत्कथम् ।

भवभेदशास्त्रम्

तेषां धर्माणां जन्मापि आकाशसमम् । (३) सर्वः प्रतीत्यधर्म आकाशोपमः तस्यासत्यत्वात् । (४) कथम् । धर्मा अहेतुका अफलाश्च । कर्मणां स्वभावोऽपि न लभ्यते । (५) सर्वमिदमसत्यम् । लोकाभावाल्लोकोत्तरमपि नास्ति ॥ (६) सर्वमजातमसत्स्वभावञ्च । (७) कथं धर्मा उत्पन्नाः । लोकाभिप्रेतपितृपुत्रकुलानि यद्यपि समुत्पन्नानि । [तथापि] तेषां सत्यता नास्ति ।

[1] Cp. *Catuhs'ataka*, ed. Harap. Sastri, p. 508, ver. 313 cd. and *S'atas'āstra* (GOS.), p. 71, l. 22.

भवसङ्क्रान्तिः

लोकः प्रथमतोऽजातः केनापि न कृतस्ततः ॥
६. अनर्थभ्रान्तलोको हि मायानगरभ्रान्तिवत् ।
न किञ्चिदुक्तेः सन्वासन् ॥

इति धर्मतापरिवर्तःप्रथमः ॥

विकल्पाल्लोकसम्भवः ॥
७. तद्विकल्पाच्चित्तभवश्चित्तात्कायोऽपि जायते ।
कायो विमृष्टमात्रश्चेत् ॥

भवसङ्क्रान्तिपरिकथा

लोकः प्रथमतोऽजातः केनापि न हि निर्मितः ॥
सोमसिंहपुरीतुल्यो लोको भ्रम्यत्यनर्थके ॥
५. लोको विकल्पादुत्पन्नो विकल्पश्चित्तसंभवः ।
चित्तं हि कायाश्रयकं तस्मात्कायो विचार्यते ॥

भवभेदशास्त्रम्

(८) आदितो लोकस्यानुत्पन्नत्वात् लोकलक्षणादृष्टत्वाच्च । (९) लोके अनर्थः संसारः । यथा चन्द्रमध्यदृष्टानि बिम्बानि । (१०) लोको न तत्थ्यः विकल्पादुत्पन्नः । (११) अस्माद्विकल्पाद्विकल्पश्चित्तमुत्पद्यते । तच्चित्तहेतुक एव काय उत्पद्यते । (१२) तस्मात् कायश्चरति लोके ॥

भवसङ्क्रान्तिः

वस्तुशून्या न सन्ति च ॥
८. रूपवेदनासंज्ञाश्च संस्कारवस्तु नास्ति तत् ।
न चित्तकल्पितं किञ्चिच्चित्तं ह्यकल्परूपकम् ॥

इति पञ्चस्कन्धशून्यतादेशनापरिवर्तो द्वितीयः ॥

९. चित्ताभावान्न धर्मोऽपि नैवं कायश्च धातवः ।
एवमद्वयमार्गेण तत्त्वं सम्यक्प्रभाषितम् ॥

भवसङ्क्रान्तिपरिकथा

६. रूपं शून्यं वेदना निःस्वभावा
संज्ञा नास्ते नास्ति संस्कार[भावः] ।
भूतं[1] हित्वा चित्तचैत्ते च नस्त-
स्तस्मात्कायः कल्पहीनस्वभावः ॥
७. चित्तं नास्ति न धर्मास्ते न कायो नापि धातवः ।
अद्वयीकरणं हीदं तत्त्वं विद्वद्भिरुच्यते[2] ॥

भवभेदशास्त्रम्

(१३) स्कन्धः सिद्धत्वात् (=सञ्चितत्वात्) काय उच्यते। स्कन्धाः सर्वशून्या असत्स्वभावाः । निःस्वभावः स्कन्ध अचित्तः । (१४) अचित्वाद्धेतोः कायो ज्ञेयोऽसन् कल्पनाहीनस्वभावः । (१५) यदि तेषां चित्तं नास्ति । [तदा] धर्मोऽपि नास्ति । यदि तेषां कायो नास्ति [तदा]

[1] =सम्भूतं=कलापः ?
[2] Tib. No. 2 reads : युक्तिभिः

भवसङ्क्रान्तिः

१०. अनाधारमिदं सर्वमनाधारं प्रभाषितम् ।
कृत्वा मतिमनाधारां सम्भूतं तदनाश्रयम् ॥

इति प्रज्ञादेशनापरिवर्तस्तृतीयः ॥

११. दानशीलक्षमावीर्यध्यानप्रज्ञादिकेषु च ।
सदा स कृतकर्माशुकालं बोधिं गमिष्यति ॥

इति उपायदेशनापरिवर्तश्चतुर्थः ॥

भवसङ्क्रान्तिपरिकथा

८. अनालम्बमिदं सर्वमनालम्बं[1] प्रभाषितम् ।
कृत्वा मतिमनालम्बामनालम्बं[2] समुद्धितम् ॥
९. दानशीलक्षमावीर्यध्यानादौ सुनिषेविते ।
अचिरेणैव कालेन परमां बोधिमाप्स्यति ॥

भवभेदशास्त्रम्

धातुरपि नास्ति । तत्र देशितोऽयमद्वयमार्गः । एतद्देशयिता सम्यक् तत्त्वं देशयति । अत्र सर्वमनालम्बम् । अत्र भाषितमनालम्बम् । अत्र कृतमनालम्बम् । अत्र लब्धमनालम्बम् ॥

(१७) सर्वदानशीलक्षमावीर्यध्यानप्रज्ञा धर्मा एवं सदाचरिताः अचिरकाल एवानुत्तमां बोधिं प्रापयिष्यन्ति ॥

[1] *Ibid.*, अद्वयं.

[2] = प्रणिधानम, cf. *Karuṇāpuṇḍarīka* (B.T.S.), p. 42 : साधु सत्पुरुष त्वमपि पण्डितो मेधावी अतीव शोभनं ते प्रणिधानं कृतम् . . . . . . यतः त्वं . . . . प्रशस्तां मतिं कृतवान् etc.

भवसङ्क्रान्तिः

१२. उपायप्रज्ञयोस्तिष्ठन्नमृतं हि तदुद्भवम् ।
गुरूपदेशादक्षय्यमाशुकालमवाप्य च ॥
१३. सर्वज्ञः[1] स्यादसन्देहं ; नाममात्रमदोऽखिलम् ।
प्रतिष्ठितं नामधातौ, मध्येऽस्मिन् भूरिभाषणे ॥
१४. भाषणं तच्च कुत्रास्ति ; यतोऽभूद्यच्च नाम तत् ।
जाता यतो ये धर्मास्ते विगच्छन्ति हि तद्विना ॥

भवसङ्क्रान्तिपरिकथा

१०. उपायप्रज्ञयोस्थित्वा सत्त्वांश्च करुणापयेत् ।
सर्वज्ञानं शीघ्रमेव लप्स्यते नहि संशयः ॥
११. नाममात्रमिदं सर्वं संज्ञामात्रे प्रतिष्ठितम् ।
नाभिधानात्पृथग्भूतमभिधेयं न विद्यते ॥
१२. अनामकाः सर्वधर्मा निरात्मानः प्रकीर्तिताः ।
इमे धर्मा अभूताश्च कल्पनायाः समुद्भिताः ।

भवभेदशास्त्रम्

(१८) प्रज्ञोपायाभ्यां भूतकोटौ[2] प्रतिष्ठितः सत्त्वेषु करुणामुत्पाद्य सुधीरं विस्तारयति । एवमित्युपलब्धिलक्षणमपि अनिर्वचनीयं सर्वज्ञभावं लभते ॥ (१९) नाममात्रमयं सर्वधर्मः । सर्वं संज्ञामात्रे प्रतिष्ठितम ॥ (२०) दृश्यमानमसत्यं कल्पनासमुत्पन्नम् ॥ (२१) कल्पनाजातधर्मस्तु

[1] *Sarvajñāna* is explained in *Bodhisattva Bhūmi* ed. Wogihara, p. 88. *Sarvajñatā=Sarvākārajñatā*, cf. *Mah. Sūtrālaṅkāra*, ed. S. Levi, XI, 2 with Bhāṣya.

[2] See *Mahāvyutpatti* § 94; *Bodhic. pañjikā* (B.I), p. 354, 5 For its explanation see E. Obermiller's "*Nirvāṇa*, etc." *I H Q.* Vol. X, p. 251.

भवसङ्क्रान्तिः

१५. धर्मता न स धर्मोऽस्तीत्यभूतं नाम शून्यता ।
तच्च नामतयाऽसिद्धं ; सर्वधर्मा अनामकाः ॥
१६. प्रदीपिता असन्नाम्ना ; विकल्पो यस्तथोदितः ।
विकल्पिता शून्यता सा ; रूपं तच्चक्षुषेक्षितम् ॥
१७. अस्तीति प्राह तत्त्वज्ञः मिथ्याभिमानलोकतः ।
सांवृतं सत्त्वमाश्रित्य ; दर्शनं यत्प्रतीत्यजम् ॥

भवसङ्क्रान्तिपरिकथा

कल्पना सापि शून्येयं यया शून्येति कल्पिताः ॥
१३. चक्षुः पश्यति रूपाणि तत्त्ववक्ता यदुच्यते ।
मिथ्याभिमानलोकस्य सांवृतं सत्यमीरितम् ॥

भवभेदशास्त्रम्

अविद्यमानः ॥ (२२) सर्वधर्मोऽयमादितोऽनामकः । नाममात्रेण परिदीपितः ॥ (२३) अतः सर्वधर्मा असत्यस्वभावा ज्ञेयाः ॥ (२४) सर्वं विकल्पादुत्पन्नम् । तत्र यदि विकल्पो नास्ति । तदा आकाशसमं विकल्पवर्जितम् । (२५) यथाभाषणं चक्षुः पश्यति रूपम् । इत्येतद्देशयिता

भवसङ्क्रान्तिः

१८. नायकस्तां प्रकाशयत्युपचारावनिं सतीम् ।
बुद्धिमान् परमार्थस्य ; न चक्षूरूपमीक्षते ॥
१९. नास्ति स चित्तधर्मैश्च परमार्थः स उच्यते ।
सर्वं दृश्यं यन्मृषोक्तं लोकश्च विजहाति यत् ॥

इति सत्यद्वयदेशनापरिवर्तः पञ्चमः ॥

मध्यमभवसङ्क्रान्तिर्नाम आर्यनागार्जुनकृता सम्पूर्णा ॥

भवसङ्क्रान्तिपरिकथा

१४. सामग्र्या दर्शनं यत्र प्रकाशयति नायकः ।
प्राहोपचारभूमिं तां परमार्थस्य बुद्धिमान् ॥
१५. न चक्षुः प्रेक्षते रूपं मनो धर्मान्नवेत्ति च ।
एतत्तु परमं सत्यं लोकस्य विषयो न यत् ॥
१६. चक्षुर्नास्ति न रूपञ्च दृश्यं नास्ति न मनस्क्रिया ।
चित्तं स्वप्नसमं भ्रान्तिः सर्वं न सदसन्न च ॥

आचार्यार्यनागार्जुनकृता भवसङ्क्रान्तिपरिकथा सम्पूर्णा ॥

भवभेदशास्त्रम्

सम्यक् तत्त्वं वदति । मिथ्याग्रहचितो लोक इमां देशनां सत्यवद्गृहीत्वा संसरति । (२६) सर्वधर्मोऽयं सामग्र्या दृष्ट इतीयं देशना सम्यक्संबुद्धदेशना ज्ञातव्या । (२७) तस्मात् ज्ञातव्योऽत्रार्थः 'न चक्षुः प्रेक्षते यावन्मनो धर्मान्न वेत्ति' इति । यदैवमिमां बोधिमधिगच्छति । तदा परमार्थसत्यं बुद्ध्यते । ईदृशश्चोत्तमसत्यमुच्यते ॥

मया इह सूत्रमनुरुद्ध्यैवं संक्षेपेणोक्तम् ॥

मैत्रेयनाथकृता भवसङ्क्रान्तिटीका

नमः सर्वज्ञाय

भावाभावान्न जन्मास्ति इति ।

बीजाद्बीज उत्पद्यमाने घटादपि घटोत्पत्तिर्युज्येत । आत्मक्रियानिषेधात [बीजात] बीजोत्पत्तिर्न संभवति । पञ्चविधभूतपरिणामधर्मता, प्रतीत्यसमुत्पादधर्मता । एवं सति शुभाशुभमुच्छिन्नभारं[1] [2]केनचित दृश्येत । तत्तु मूषिकादन्तोद्गीर्णविषमेघगर्जनग्लान[3][बीज]वन्नोत्पन्नम । प्रतीत्यसमुत्पादधर्मता । तेन न भावादुत्पत्तिधर्मता ॥

तस्य भावस्यचासतः । जन्मादानं संभवति इति ।

एवं सति भावस्यासत उत्पत्तौ वन्ध्यासुतः गगनकुसुमं शशशृङ्गञ्च संभवेत् । एवमसंभवात् उत्पत्तिर्न संभवति । नह्यग्निमध्ये निक्षिप्तबीजस्य जन्म संभवति । उच्यते तु भावस्य तस्यासतो जन्मोपादानं संभवति [इति] । यथा प्रसन्नजलपूर्णसरसि [4]शैवालं पद्मञ्चोत्पद्यते । [5]उत्तरारण्यधरारणिभ्यामग्निरुत्पद्यते । उत्पत्तौ सत्यामपि को दोषः स्यात् । नित्यभावादुत्पन्नात्मकमिष्यते । मैवंम् । भ्रान्तिः ।

[1] According to Narthang (=N.) : अल्पभारम्.

[2] Tib. *Sus*=केन. This *prasaṅga* is similar to that of kṛtanās'a in kṛtanās'a akṛtābhyāgama,—an objection often employed in the Indian Philosophical discussions.

[3] Tib. *hbrug. grag. tsan.* Read *tsam* for *tsan. Sgra. tsam*=स्वनन (see S'arat Chandra Das) *grag*=sgra. So *grag. tsam*=गर्जन ?

[4] Tib. *zi. ma*=शैवाल ?

[5] *Gtsub. s'in*=अरणि *i.e.* उत्तरारणि *lcags. mag.*=अधरारणि ?

इन्द्रियैरुपलब्धं यत्तत्तत्त्वेन भवेद्यदि ।
बालास्तत्त्वविदो जाताः न ज्ञेयतत्त्वकारणम्[6] ॥

[उक्तं] **लङ्कावतारसूत्रे**[7] ।

अस्तित्वं सर्वभावानां यथा बालैर्विकल्प्यते ।
यदि ते भवेद्यथादृष्टाः सर्वेस्युस्तत्त्वदर्शिनः ॥

अन्यत्र उक्तम्[8] ।

न चक्षुः प्रेक्षते रूपं लोकस्तु परिमोहतः ।
प्रवर्तते ह्यक्षमार्गे स्वभावस्तस्य तादृशः ॥

यथा मायामरीचिस्वप्नप्रतिश्रुत्केन्द्रधनुरुदकचन्द्रबिम्बनिर्मितमायानगरविकल्पः । [9]**शूरपादैरप्युक्तम्** ।

सदसच्च मृतं जातं तन्निरुद्ध यदस्ति न ।
भावोत्पादकमेवेति लक्षणं भावदर्शिनाम् ॥
भावदृष्ट्या खलु भ्रान्तं [10]यथा खपुष्पचिन्तनम् ।

धर्मता हि नभस्तुल्या । इति ।

आकाशसमभावस्य शून्यत्वेन उत्पत्तिभङ्गदोषमलालेपात् धर्मतामात्रं रूपवेदनादयः । ते गगनसमाः । जननान्तरे प्रतीत्यसमागमेनोत्पद्यन्ते । तच्च

[6] This verse is cited in the *Bodhic. pañjikā*, p. 375 and cp. *Madh. Av.* VI, 30, Saṁskṛt text p. 26.

[7] III. 36 and IX, 136.

[8] Not identified.

[9] Is this S'ūrapāda the same as Ārya S'ūra ? But the verse is not found in the *Jātakamālā*. There are other 4 works attributed to him in the *Tanjur Mdo hgrel* XXXI, 6 ; XCIV, 2 ; XXXIII, 47 ; XCIV, 13 and 20. I have made no attempt to see whether the verse is traceable in any of these works. However, cp. *Mah. Sūtrālaṅkāra* ed. S. Levi, VI, 1.

[10] *Ji. lter . . . hdra*=यथा.

सांवृते लोके। परमार्थस्य न विरोधि। अचिन्त्या मायाधर्मलक्षणता।
शालिस्तम्बसूत्रे[11] ।

[बाह्यः] प्रतीत्यसमुत्पादः कतमैः पञ्चभिः कारणैर्द्रष्टव्यः। [न] [12]स्वयं शाश्वततो नोच्छेदतो न संक्रान्तितो न स्वयंभूहेतुतः न फलविपाकाभिनिर्वृत्तितस्तद्विसदृशानुप्रबन्धत [श्चेति]। कथं [न] [12]स्वयं शाश्वततः। यस्माद्बीजाङ्कुरौ विसदृशौ। न चैवं यद्बीजं स एवाङ्कुर [इति]। एवं हि बीजं निरुद्ध्यते। अङ्कुर उत्पद्यते। कथं नोच्छेदतः। न पूर्वनिरुद्धाद्बीजादङ्कुरो निष्पद्यते। निरुद्धमात्राद्बीजात्तु तत्समये अङ्कुर उत्पद्यते। तुलादण्डनामोन्नामवत्। कथं न सङ्क्रान्तितः। बीजविसदृशो ह्यङ्कुरः। कथं न स्वयंभूहेतुतः। आद्यफलस्यास्वयंभावात। कथं न फलविपाकाभिनिर्वृत्तितः। फलस्वरूपं सिद्ध्यति। न हि फलेन फलोत्पत्तिरस्ति। कथं विसदृशानुप्रबन्धतः। एवं प्रतीत्य समुत्पन्नैस्तैरुत्पादितं फलम् ॥

स्कन्धोत्पादरीतिरपि। अविद्यया संस्कारो विज्ञानं नामरूपं षडायतनं पञ्चस्कन्धाश्च सिद्ध्यन्ति।

[13]शून्यैरेव योत्पत्तिस्तद्रूपाणां स्वरूपकम्।
प्रतीत्यप्रत्ययोत्पन्नमेवं सिद्ध्या प्रसिद्ध्यति[13a] ॥

[11] *Kanjur, Mdo.* ma. Fols 170^b 4-203^b 2. The present extract is found in Fols. 194^b 5-195^a 5, and its Sanskrit original is cited in the *Bodhic. pañjikā* p. 5791,-15. But our Tib. text is very defective. For, starting *pratītyasamutpāda* with 5 *kāraṇas*, 6 *kāraṇas* are enumerated, adding स्वयंभूहेतुतः as the 4th to the 5 *kāraṇas* of the original; and again our extract reads न फलविपाकाभिनिर्वृत्तितः in the place of परीत्तहेतुतो विपुलफलाभिनिर्वृत्तितः and the last *kāraṇa*, तद्विसदृशानुप्रबन्धतः of the extract is quite contrary to the accepted correct reading, तत्सदृशानुप्रबन्धतः of the original.

[12] *Khos. raṅ. ṅes. pas. yin. pa.* or—*ṅes. pa. la. yin.*

[13] Not identified.

[13a] This seems another form of expression of the dictum : अस्मिन् सति इदं भवति.

एवं सा शून्यता स्वयंभूत्वा रूपं समीक्ष्यते।
सर्वभावः शून्यता हि शून्यतैवं प्रवर्तते ॥

एवं बाह्य आध्यात्मिकः सर्वो धर्मः शून्यः। स्वभावतो भावो येन हेतुसंभूतः अतः सर्वधर्म आकाशसमः। एवं भावोऽभावः संभवति ॥

न कारणं नापि कार्यम् इत्यादिना एष **लोकः परोऽपि च** इति पर्यन्तम्। कारणेन ईश्वरेण कृत इष्यते। कर्मसंभूतः चित्तमात्रं वा इष्यते[14]। एवं नेष्यते चेत् कः शुभाशुभं वहति। तीर्थिकोच्छेदप्रसङ्गः। तस्योत्तर [मुच्यते]। वस्तुतः सत्यं न भवति [लोकः]। कर्मसंभूतोऽपि स्वप्नसदृशः।

भाव एवमभावत्वादजोऽसन् तस्य वै चिरम्।
प्रतीत्योद्गमकाले तु कर्मणः फलवेदना[15] ॥

आर्यसमाधिराजसूत्रे[16] ।

न च अस्मि लोकि मृतु कश्चि [नरो]
[17]परलोक संक्रमति गच्छति वा।
न च कर्म नश्यति कदाचि कृतं
फलु देति [कृष्णशुभ] संसरतो[18] ॥

लङ्कावतारसूत्रे[19] ।

देशेमि शून्यतां नित्यं शाश्वतोच्छेदवर्जिताम्।
संसारं स्वप्नमायाख्यं न च कर्म विनश्यति ॥

[14] This view is clearly expressed by Candrakīrti in his *Madh. Av.* VI. 81, cited in the *Bodhic. pañjikā*, pp. 98, 472 : सत्त्वलोकमथ भाजनलोकं चित्तमेव रचयत्यतिचित्रम्। कर्मजं हि जगदुक्तमशेषं कर्म चित्तमवधूय न चास्ति। cp. also *Mañju S'rī Mūlakalpa* (T. S. S.) part I, p. 169.

[15] Not identified.

[16] Cited in *M. vṛtti*, pp. 110, 200.

[17] According to Tib. this line reads : परलोकगामि न च कश्चि [नरो]।

[18] Tib. reads : अनादिसंसरतः

[19] II, 137.

आर्याकाशसमतासमाधिसूत्रे[20] ।

पूर्वं कृतं तन्न कृतं न कृतं तच्छुभाशुभम् ।
सुगतस्य[21] पूर्वाकरणात् कृतं तदपि नो भवेत् ॥
बोधिसत्त्वबोधिचित्तं कृतं तदपि नो भवेत् ।
कृतो[22] निरूढिलाभोऽपि कृतः सोऽपि च नो भवेत् ॥
कर्माणि न प्रणश्यन्ति कल्पकोट्यन्ततोऽपि च ।
प्रतीत्यागमकाले तु देहिनां फलवेदना[23] ॥

अनुत्पन्नरूपमेव । इति ।

यदीश्वरेण [24]कथमपि न निर्मितम् । कथं हि लोक उत्पन्नः ।

वन्ध्यास्त्रीतनयस्यापि कस्तत्र जन्म जनयति ।

लोकः **प्रथमतोऽजातः** इत्यादि ।

आदौ स्वयमनुत्पन्नः प्रतीत्यसमुत्पन्नो भावः । तस्य च जन्म ईश्वरादिना केनापि नावतारितम् । चेतनस्यादावजातत्वेन ईश्वरः स्वयमसिद्धः । प्रतीत्यसमुत्पन्नस्य च जन्म नेश्वरेणावतारितम् । **लङ्कावतारसूत्रे**[25] ।

संभवं विभवञ्चैव मोहात्पश्यन्ति बालिशाः ।
न संभवं न विभवं प्रज्ञायुक्तो विपश्यति ॥

[20] The Sūtra is not identified.

[21] Lit. सुगतेन.

[22] *Brtan. pa*=निरूढि. See E. Obermiller: *Doctrine of Prajñāpāramitā*, p. 80 and Sanskrit—Tib. Index.

[23] For the last verse, cp. *M. vṛtti*, p. 390 9-13 and *Bodhic. pañjikā*, p. 468, 11.

[24] *Ji. ltar. gal. te*=यदि कथमपि ?

[25] IX, 37.

आर्यसमाधिराजसूत्रे[26] ।

अस्तीति नास्तीति उभेऽपि अन्ता
शुद्धी अशुद्धीति इमेऽपि अन्ता ।
तस्मादुभे अन्त विवर्जयित्वा
मध्येऽपि स्थानं न करोति पण्डितः ॥

[27]**मध्यान्ते** [?]

येन तर्कः कल्पमात्रं तल्लिङ्गं निष्फलं स्थितम् ।
एवं तु विदुषा प्रोक्तं [28]विकल्पाद्बध्यतेऽधमः ॥
परीक्षमाणो मुच्येत जगत्तत्करणेन च ।
योगी संप्रेक्षते शून्यं यथा तमिस्रदर्शनः ॥
भैषज्ययोगादीक्षेत व्युत्सृजेत्तिमिरं च तत् ।
अविद्यातिमिराक्रान्तनेत्राः संभवं विभवं दृढम् ॥
गृह्णन्तो वासनावशात् मुक्त्यनर्हाः समीरिताः ।

अनर्थभ्रान्तलोको हि इत्याद्युक्तम् ।

कारकवेदयित्रादि न किञ्चिदस्ति । मोक्षार्थाकारके परमार्थभ्रान्तः । अथवा अनर्थं भ्रमन् भवसिन्धुर्मायानगरसदृशः ।

[26] (B. T. S.) p. 30. 7-8 and cited in *M. vṛtti*. p. 135, 10-14 But Tib. being put literally, may read thus:

भावाभावौ पुनस्तस्मिन् द्विकोटिर्नहि विद्यते ।
शुद्ध्यशुद्धी पुनस्तत्र कोटिनास्ति तयोरपि ।
तस्य तद्वयहीनस्य मध्यं स्थानं न किञ्चन ।
विद्वानेवं विजानीयात् . . . . . . ।

[27] *dbu. ma. ṅar. ba. nas*=मध्यान्ते ?

[28] Cp. *Laṅkāv. Sūtra* p. 163, ver. 47c, d; and *Subhāṣitasaṅgraha* fol. 26; पृथग्जनाः कल्पनयैव बद्धाः

उक्तमार्यदेवपादैः[29] ।

भावोऽभावो न द्वितयं सदसन्मिश्रितो न सः ।
नापि तत्तदभावादि विचारेऽपि चिरं कृते ।
तत्पदमतिदुर्भाषम् ।

सदसदुत्पन्नविनष्टयत्किञ्चिद्भाववर्जनधर्मनैरात्म्यदेशनापरिवर्तः प्रथमः ।

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अधुना स्कन्धनैरात्म्यं प्रतिपादयन् संवृतिसत्यमाश्रित्याह लोकोत्पत्तिरीतिम् ।

विकल्पाल्लोकसंभवः इति ।

शुभाशुभकल्पना विकल्पः । तत्प्रतीत्यसमुत्पन्नो लोकः । शुभाशुभाभ्यां षट्सु जगद्गतिषु स्कन्धानुपादाय[30] लोको नाम, विकल्पेन जनितः । सलिलफलादिविकल्पश्च प्रतीत्य गृह्यते । जन्मोपादानेन चित्तं प्रवर्तते । चित्ते आत्मग्रहः प्रवर्तते । ततोऽन्यदपि प्रवर्तते ।

तच्च रत्नावल्यामुक्तम्[31]

स्कन्धग्राहो यावदस्ति तावदेवाहमित्यपि ।
अहङ्कारे सति पुनः कर्म जन्म ततः पुनः ॥

[29] Not found in any of the printed works of Āryadeva.

[30] Cp. *M. vṛtti*, p. 492, 8-9 : स्कन्धात्मा लोक आख्यात इति वचनात् पञ्चस्कन्धानुपादाय प्रज्ञप्यमानः पुद्गलो लोक इत्युच्यते । and *Aṣṭasāhasrikāpr.* (B. I.) p. 256 : पञ्चस्कन्धा लोकः etc.

[31] Publishied by G. Tucci in *J R A S*, April, 1934, p. 315, ver. 35, 36. The Sanskrit text and Tib. translation here are so different that we are at their first glance unable to know that one is the translation of the other. To render the 1st verse literally :

भङ्गुरस्कन्धमध्ये तत्रात्मग्रहणमुत्पद्यते ।
आत्मग्रहणे कृते सति तत्र पुनः कर्म कृतं पुनर्जन्म गृह्यते ॥

For अन्योन्यहेतुक in the verse 2d, Tib. reads : प्रतीत्यागमतो भ्रमत् ।

त्रिवर्त्मैतदनाद्यन्तमध्यं संसारमण्डलम् ।
अलातमण्डलप्रख्यं भ्रमत्यन्योन्यहेतुकम् ॥

चित्तात्कायोऽपि जायते । इति ।

आत्मनि सति परसंज्ञा स्वपरविभागात्परिग्रहद्वेषौ ।
अनयोः संप्रतिबद्धाः सर्वे दोषाः प्रजायन्ते[32] ॥

काये कृतपरीक्षमात्रे चित्तमात्रमतं परीक्षितपूर्ववत् विद्यात् ।

[33]बाह्यः स्कन्धः परीक्ष्यते । **रूपवेदनासंज्ञाश्च** इति ।

रूपं भौतिकं । रूपं वर्णाद्यात्मकं सदसदुभयानुभयं हेतुजनितं प्रज्ञप्तिमात्रम् । असत्यतया तर्काक्षमत्वात् फेनसदृशं शून्यता । वेदना सुखदुःखात्मिका । सा च प्रतीत्यसमुत्पन्ना असत्कारणा वुद्बुदोपमा । संज्ञा हि न सद्वस्तु । सा हि नाममात्रम् । मरीचिकासदृशी असती । संस्कारोऽपि असद्वस्तु, भोजनपानतृष्णासुखजनितः[34] । तच्च पृथिव्यादिभूतप्रत्ययेन । स च निर्विकल्पो भावः कदलीसमः । तद्विज्ञानं चित्तमस्वतन्त्रोत्पन्नलक्षणम् । चित्तं विकल्पमात्रं मायोपमं, परमार्थतो नास्ति । [प्रज्ञा[35]] **पारमितायामप्युक्तम्** । चित्तं सदसदन्यस्वभावरहितं शून्यम् । चितेन चित्ते दृष्टमात्रे न किञ्चिद्दृश्यते, शून्यम् ॥

[32] Cited in *Bodhic. pañjikā*, p. 492, 5-6 and *Abhis. Āloka* (GOS.) p. 67 where it reads : सर्वक्लेशाः for सर्वे दोषाः

[33] अध्यात्ममादर्शादि पञ्चस्कन्धाः बाह्यं रूपादि. See *Pañcakramaṭippaṇī*, p. 40, ३. For आदर्शादि पञ्चज्ञानानि See *Dharmas.* XCIV, and M. *Sūtrālaṅkāra*, IX, 67-77.

[34] Cf. *Madhyāntav. ṭīkā*, p. 30 : भवभोगभेदप्रार्थनान्वयानां संस्काराणाम् .

[35] Cf. *Kāśyapapar.* § 102 : चित्तं परिगवेषमाणं न लभ्यते.

एवं सति तथागतः जडः[36] स्यात् । मैवम् । चितविज्ञानविकल्पनिवृत्ति[37]-कालमात्रे धर्मकायो लभ्यते । बुद्धपदलाभ एव ज्ञानकायः[38] । स च नास्ति स ईदृशो भाव [39]इति । न च एवं स ज्ञेय इति । न च स्थाता । नापि स्थितिः । शवभूतानां प्रमाणकृतां बालानां विकल्पः । [40]तथागतो ह्यतीतानागतप्रत्युत्पन्नज्ञः अभिज्ञाचक्षुषा सर्वं पश्यति ॥

चैत्तं चित्तविकल्पः । परीक्षा तु पूर्ववत ।

फेनपिण्डोपमं रूपं वेदना बुद्बुदोपमा ।
मरीचिसदृशी संज्ञा संस्काराः कदलीसमाः ।
मायोपमं तु विज्ञान [मुक्तमादित्यबन्धुना][41] ॥

स्कन्धनैरात्म्यविज्ञाननैरात्म्यभावो विकल्पः[42] सिद्धः । यतो नास्ति वन्ध्या-दुहितृभर्तृवत ॥

स्कन्धनैरात्म्यदेशनापरिवर्तो द्वितीयः ।

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[36] =*bem. po.*

[37] निवृत्ति = परावृत्ति. Cf. *Mah. Sūtrālaṅkāra*, IX, 14 with Bhāṣya. Cp. Dr. E. Obermiller: *Doctrine of prajñāp.* p. 44, *Uttaratantra*, p. 149, n. 2 and 3, and *Mahāyānaśraddhotpāda* (Chinese text, ed. J. Richard) p. 5, l. 6.

[38] Cp. *Uttaratantra*, III, 2.

[39] Cf. *Mah. Sūtrālaṅkāra*, IX, 24.

[40] Cf. *Uttaratantra* II, 29, 31, and *Catuḥ Śataka* ed. V. Bhattacharya p. 32: अतीता तथता यद्वत प्रत्युत्पन्नाप्यनागता । सर्वधर्मास्तथा दृष्टास्तेनोक्तः स तथागतः

[41] Cited in *M. vṛtti*. pp. 41 and 549.

[42] Cp. *Pañcakrama*, p. 46:

यत्र पुद्गलनैरात्म्यं धर्मनैरात्म्यमित्यपि ।
कल्पनाया विविक्तत्वं युगनद्धस्य लक्षणम् ॥

नैरात्म्यद्वयं संगृह्य अधुना प्रज्ञोत्पादार्थमाह ।

चित्ताभावान्न धर्मोऽपि । इत्यादि ।

धर्मः भावः कृतकाकृतकराशिः । तथा पृथिवीधात्वादिरपि । धर्माणां मूलं चित्तमिति चित्तं निषिद्धम् । चैत्तधर्मतायामुत्तरं आक्षेपोक्तिकथितम् ।

अन्यत्रोक्तं बुद्धेन[43] ।

अनक्षरस्य तत्त्वस्य श्रुतिः का देशना च का ।
श्रूयते देश्यते चार्थः समता ह्यनक्षरा ॥

अपिचोक्तं **बुद्धेन**[44] ।

संवृतिचर्यां नाश्रित्य परमार्थो न देश्यते ।
परमार्थं तमज्ञात्वा निर्वाणं न प्रवर्तते ॥

किञ्चोक्तं **शास्त्रे**[45] ।

यः प्रतीत्यसमुत्पादः शून्यतां तां प्रचक्ष्महे ।
प्रतीत्य जायते यद्धि तदजातं स्वभावतः ॥
प्रतीत्योपादाय जातं यत् [तत] शून्यं हि प्रचक्ष्महे ।
यःशून्यतां प्रजानाति सोऽप्रमत्तस्तु पण्डितः ॥

[इति] बहूक्तिर्निरर्थिका । एवमद्वयमार्गेण सर्वज्ञानं बुद्धसाधनम् । तस्य मार्गमिमं निश्चित्य ज्ञानार्थं य अद्वयमार्गः स स्वयमद्वयः । अथवा उत्पत्तिविनाशाभावेन

[43] Cited in *M. vṛtti* p. 264 and *Bodhic. pañjikā*, p. 365.

[44] Cp. *Madh. Śāstra*, XXIV, 10 and *Vigrahavyāvartinī* (GOS.) pp. 35, 36.

[45] The 1st line, cf. *Madh. Śāstra* XXIV, 18; the 2nd line, cf. Ibid., VII, 16; the last 3 lines, cp. the verse cited in *M. vṛtti*, pp. 239, 491, 500, 504: *Bodhic. pañjikā*, p. 355 and *Subhāṣitasaṅ.* fol. 28.

यः प्रत्ययैर्जायति सह्यजातो न तस्य उत्पादु स्वभावतोऽस्ति ।
यः प्रत्ययाधीनु स शून्य उक्तः यः शून्यतां पश्यति सोऽप्रमत्तः ॥

सदसन्नित्यानित्यभावाभावादिद्वयप्रतीत्यभावात् अद्वयज्ञानम् । एवञ्चाद्वयं, तदुभयसंशयानभिधानं प्रज्ञापारमिताज्ञानम्[46] । तत् ज्ञात्वा यः साक्षात्करोति स तत्त्वज्ञानात् बुद्धो भगवान् । स बुद्धः करुणाबलेन प्रोवाच[47] । यावदविद्यास्तित्वं जन्मपरिग्रहः । अविद्यादितो निवृत्तमात्रं चेत् ज्ञानं तत्त्वज्ञः [स्यात्] इति ॥

अनाधारमिदं सर्वम् । इति ।

निराधारकरुणाप्रज्ञाचक्षुषा निरात्मकम् । शून्यताकारकवेदकवस्त्वाधाराभावकरुणाप्रज्ञाचक्षुषा निरात्मकम् । शून्यताकारकवेदकवस्तु आधारो नास्ति । इदं सर्वं त्रैधातुकमशेषमसत् शून्यता । स हि परमार्थः । **प्रज्ञापारमितायाम**प्युक्तम्[47] ।

सुभूतिमवोचत् । रूपं न प्रेक्षते । इत्यादि ।

द्वादशप्रतीत्यसमुत्पादनिषेधधर्मतायाम्[47] ।

बुद्धगुणनीतभागीयं धर्मकायं शून्यतावस्तु प्रचक्षते । तेन हि प्रज्ञापारमिता ॥

प्रज्ञादेशनापरिवर्तस्तृतीयः

एवं प्रज्ञां देशयित्वा अधुना संवृतावुपायो देश्यते ।

दानशीलक्षमेत्यादि ।

सूर्ये उदितमात्रे छायोत्पत्तिवदुपाय उक्तः । प्रथमं दानं मूलमभिधीयते । **उक्तमन्यत्र**[47] ।

अयं हि सकलो लोकः सुखमेकमभीप्सति ।
नृणां भोगविहीनानां सुखाशा लभ्यते कुतः ॥

[46] Cp. *Abhis. Āloka*, p. 153 : प्रज्ञापारमिता ज्ञानमद्वयं स तथागतः ।
[47] Not identified.

दानोत्सर्गेण हि भोग उत्पद्यते । तेन दानं मूलमुक्तम् । दानानि चत्वारि[48] । धर्मामिषाभयमैत्रीति । राज्यस्वशिरःपर्यन्तमवरधर्मदानम् । [तथा हि] धनं धान्यं सुवर्णं रजतं मणिः मुक्ता प्रवालः रथः गजः भृत्यः दासः दासी प्रियभार्या दुहितृसुतः प्रधानस्वं, शिरः कर्णः नासा पाणिःपादः चक्षुः स्वमांसं रक्तं अस्थि मज्जा मेदः त्वक् हृदयमात्मीयं वस्तु सर्वं दद्यात् । नन्वेवं सति बोधिसत्त्वचर्या नातिदुष्करा ? कुशलोपायो हि बुद्धलाभकरः । बुद्धसुखञ्च निस्तुलं सुखम् । दुःखशतैश्चर्यापि दुःखं न स्यात् । तद्यथा एकपुत्रवधसमये पित्रा विक्रियते । [49]चित्ताभ्यासमात्रे तु नाशक्यं किञ्चिदपि । [50]मयूरस्य शरीरभेदादहिविषममृतं [भवति] । विषञ्च तदभ्यासात् रसायनं भवति । आनन्दविशेषसुखजनकञ्च । यदभ्यस्तं तदमृतं भवति । तेन दुःखं चित्तविकल्पः ॥

शीलोपायः । शीलाभिधा च चर्यास्ति [51]दशाकुशलवर्जिता । प्रातिमोक्षसंवररक्षणम्, सर्वप्राण्युपकारमैत्रचित्तवत्त्वम्, [52]स्वभोगे अलंबुद्धिः, [53]अब्रह्मचर्य-

[48] Dāna is usually divided into three, *viz.*, *Dharma*°, *āmiṣa*° and *maitrī*°. See *Dharmas.* CV. Sometimes *maitrī*° is replaced by *abhaya*°. See *Abhis. Āloka*, p. 253, *Bodhisattvabhūmi* pp. 129, 133 and *Mah. Sūtrālaṅkāra*, XVI, 18. But we have here four-fold dāna adding *abhaya*° to the 3 dānas of the *Dharmasāṅgraha*. That this division of dāna into 4 was current among Buddhists is attested by this verse found in *the Sanskrit texts from Bali*, ed. by S. Levi, (GOS.) p. 82:

चतुर्दानं प्रदास्यामि सत्कृतं तु दिने दिने ।

[49] Cf. *Sikṣās.* pp. 180, 18 sqq. 265, 8 and *Bodhic. avt.* VI, 14.
[50] This is evidently a partly prose rendering of the verse cited in the *Bodhic. pañjikā* p. 514 :

अहिर्मयूरस्य सुखाय जायते विषं विषाभ्यासवतो रसायनम् ।
भवन्ति चानन्दविशेषहेतवो मुखं तुदन्तः करभस्य कण्टकाः ॥

[51] On this topic, see *Dharmas.* LVI and *M. vyut.* § 92. On *das'akus'ala*, see *Ibid.*, 92, *Lalitav.* p. 42 and *M. vastu.* Vol II, p. 99.
[52] Cf. *Ibid.*, Vol. III, p. 348 : अल्पेच्छः सन्तुष्टः . . . . न लाभसत्कारं स्पृहयेत् ।
[53] अब्रह्मचर्यं मैथुनधर्मः । Its prohibition concerns pravrajita Bodhisattva. See *Bodhis. Bhūmi.* p. 167.

वर्जनम्, सत्यवचनमेवं करोमीति, अपारुष्यवचनम्, [54]पराराधनम्, धर्मशो विनयचर्याभाणकस्य सगौरवभाषणम्,[55] परेणात्मग्रहणे अलोभः,[56] कामचित्तानामनुत्पादनम्, यात्राद्य[57]द्भुत[दर्शन]वर्जनम्, [58]आकर्षणशाठ्यविरहः, त्रिषु बुद्धधर्मसङ्घेषु अधिमुक्तिचित्तत्वम, सर्वेषां सत्त्वानां बुद्धकरणे महोत्साहः ॥

दानशीलादिना चिरमर्जितेऽपि पुण्ये यदि क्षान्तिर्नास्ति। तदा सद्य एव पुण्यं नश्येत्। उक्तश्च **शान्तिदेवेन**[59]।

> सर्वमेतत्सुचरितं दानं सुगतपूजनम्।
> कृतं कल्पसहस्रैर्यत् प्रतिघः प्रतिहन्ति तत् ॥
> न च द्वेषसमं पापं न च क्षान्तिसमं तपः।
> तस्मात्क्षान्तिं प्रयत्नेन भावयेद्विविधैर्नयैः ॥ इति।

तिस्रः क्षान्तयः[60]। दुःखाधिवासनाक्षान्तिः पराभवमर्षण[61]क्षान्तिः धर्मनिध्यानक्षान्तिश्चेति। तत्र प्रथमा कस्याधिवचनम। एवं — अहं ते अनुत्तरधर्मं सम्यक्-

[54] =*Gshan. mñes* (Xyl. *gñis*) *par. byed. pa.* On this item, see *S'ikṣās.* p. 127, 11.

[55] See *Kas'yapap.* §§ 1, 2. where it is said that *agaurava* towards a spiritual teacher is one of the Dharmas that destroy *prajñā*; and *Lalitav.* p. 179.

[56] *Hdod. sred*=लोभ? cp. *Bodhic. avat.* V, 76*c*, *d.* on this topic.

[57] Read *mtshar* for *tshar*.

[58] *Ākarṣaṇa*, cf. *Pañcakrama* p. 38, ver. 30:

> शान्तिकं पौष्टिकं चापि तथा वश्याभिचारिकम्।
> आकर्षणादि यत् सर्वं कुर्यादिन्द्रायुधोपमम् ॥

and also *Guhya Samāja* (GOS.), Introd. and Index. *S'āṭhya*=*gyo. sgyu* (xyl. *gyo. rgyu*), cf. *Bodhis. bhūmi* p. 123, n. 1.

[59] *Bodhic. avt.* VI, 1 and 2. Acc. to Tib.—सुगतपूजादि.

[60] *Dharmas* CVII. धर्मनिध्यान॰, दुःखाधिवासना॰ परापकारमर्षणक्षान्तिः। The order of these kṣāntis is different in the *Dharmasaṅgīti Sūtra* cited in the *Bodhic. pañjikā* 172, 5-6. But the order adopted here is the same as that of S'antideva. Cf. *Ibid.*, p. 172, n. 1. On दुःखाधिवासन cp. *M. vastu*, Vol. III, p. 252.

[61] *Zi. mi. sñam. pa*=मर्षण?

संबुद्धलाभं करोमि बोधिसत्त्वचर्याविशुद्धिश्च करोमि। [इत्युक्ते कश्चिदाह] मयोक्तं शृणु। नो चेत् ज्वलन्महावह्नौ प्रविश्य प्रज्वल। दुःखमुत्पन्नं कायो वहतु। तस्यैवमुत्तरं वदामि। एवं सत्यपि अत्यन्तमुत्सहे। अहमनुत्तरधर्मं [सम्यक्] संबुद्ध[लाभ]ाय बोधिसत्त्वचर्याशोधनाय च त्रिसाहस्रमहासाहस्रलोकधातौ अग्निज्वाला[62]भूत्वा ब्रह्मभवन[पर्यन्तं] स्वतः परिपाचयामि। कःपुनर्वादस्त्वदुक्तवह्निः[63] ॥ पराभिभवमर्षणक्षान्तिः, परीक्षया [अपकारिषु] अप्रदर्शितकोपः आयुधेन मांसे छिन्नेऽपि अध्यधिकां क्षान्तिं जनयित्वा अहं शत[धा] हस्तच्छेदकमपि शिरसि वहामि तदुपर्यपि मैत्रचित्तयुक्तः[64]। इति ॥ धर्मनिध्यानक्षान्तिः अतिगम्भीरे याने अतिशोभने मुनिधर्मे प्रथमतो लब्धे क्षणमपि किञ्चिदसन्दिग्धचित्तत्वम। धर्मनिध्यानक्षान्तिविधिस्तु पराभिभवमर्षणक्षान्तिवत्। धर्मभावश्चाधारोऽत्र विशेषः ॥

वीर्यं **शान्तिदेवेनोक्तम्**[65]।

> [एवं क्षमो भजेद्वीर्यं] वीर्ये बोधिर्यतः स्थिता।
> न हि वीर्यं विना पुण्यं यथा वायुं विना गतिः ॥
>
> किं वीर्यं कुशलोत्साहः। इति।

वीर्यकरणार्थदर्शी केनचित् प्रियेण वियुक्तः विप्रियेण च सङ्गतः व्याधिजरामरणशोकादिदुःखः[66] दुर्गतौ पतितः[67] [अपि] सदा कुशलक्षणकुशलदृष्टिः

[62] Cp. Kās'yapap. § 31: यथा तेजोधातुः . . . . बोधिसत्त्वस्य प्रज्ञा सर्वसत्त्वानां सर्वशुक्लधर्मान् परिपाचयति।

[63] Cp. *Bodhic. avt.* VI, 39.

[64] Cp. *M. vastu.* Vol. III, pp. 359, 360:

> यो ते हस्तां पादां च कर्णनासां च छिन्दति।
> तस्याप्यहं न कुप्यामि प्रागेव इतरा प्रजाः ॥

[65] *Bodhic. avt.* VII, 1 and 2[a].

[66] *M. vyut.* § 112. *Bodhic. pañjikā* 350, 3-6.

[67] *M. vastu.* Vol. III. p 252, esp. the ver.

> यावन्तरेण परमार्थविद् भवेयं तावन्तरं अवीचिगतो वसेयम्।
> वीर्यं च न प्रतिसंहरणाय शक्यं सर्वज्ञाय प्रणिधिं न निवर्तयेयम् ॥

cp. also *S'ikṣās.* p. 203, 13.

[68]अष्टस्वक्षणस्थानेषु मोक्षकाले च बोधिचर्यां संपश्यन् कौसीद्यं[69] विहाय [70]दृढी-कृत्य विमतिहीनः दुःखप्रहाणाय वीर्यमारभेत ॥

ध्यानम्, प्रज्ञोपायावुभौ [एकी]कृत्य चित्तैकाग्रीकरणं ध्यानम्[71] ॥

प्रज्ञा यथा पूर्वोक्ता ॥ दानपारमितादिकं दातृप्रतिग्रहीतृयत्किञ्चिदनालम्बं[72] शून्य-तया प्रेक्षेत । दानपारमितादि प्रज्ञापारमितया व्याप्तम् । यथा सूर्यो द्वीपान् परिवर्त्य निवर्तते तथा[73] ॥

पारमितासंग्रहः । स्वार्थत्यागो दानम । परानुग्रहः[74] शीलम् । गतिवर्जनं क्षमा । कुशलोत्साहो वीर्यम्[75] । मलानुपलेपो ध्यानम्[76] । परमार्थसत्यदेशनां[77] प्रज्ञा । सत्त्वेषु करुणाव्याप्तीकरणं प्रज्ञारसः । बुद्धसाधकः पितृमातृदुहितृबन्धु-

[68] See *M. vyut.* § 120, and *Dharmas.* CXXXIV.

[69] कौसीद्य=आलस्य. It is a *vipakṣa* of the *vīrya*. cf. *Bodhic. avt.* VII, 2, with *pañjikā*. *Ālasya* is explained *Ibid.*, VII, 3-14. cp. *S'ikṣas* p. 275, 1-5.

[70] बोधिचित्तमिति शेषः

[71] Cp. *Pañcakrama*. p. 29, ver. 38 with ṭippanī : ज्ञानद्वयसमायोगः समापत्तिः प्रकीर्तिता ; and *Guhyasa*. p. 153 : प्रज्ञोपायसमापत्तिर्योग इत्यभिधीयते ।

[72] Cf. *Bodhic. pañjikā* 345, 11 ; *Sikṣāsa*. p. 275, 12 and *Vajracchedikā* §§ 3, 4, 14.

[73] This seems to be a summary of the passage of *S'atasāhasrikāp*. cited in *Bodhic. pañjikā* p. 346, 10-16.

[74] This seems to emphasize the 3rd aspect of the 3 S'īlas, *viz.* संवर०, कुशलधर्मसंग्राहक० and सत्त्वार्थक्रियाशील as stated in the *M. Sūtralaṅkāra* XVI, 37 p. 108.

[75] Cp. *Ibid.*, XVI, 23 : उत्साहः कुशले सम्यक् etc. ; and *Triṁs'ikābhāṣya* p. 27 : वीर्यं . . . . कुशले चेतसोऽभ्युत्साहः ।

[76] मल=क्लेश cf. *Bodhis. bhūmi* p. 73 : ध्यानं समापद्यमानो बोधिसत्त्वो ध्यानविपक्षं क्लेशं वाग्वितर्कप्रीतिसुखरूपसंज्ञादींश्चोपक्लेशान् प्रजहाति ; and *Uttaratantra* V. 6, L. 3.

[77] Cf. *M. Sūtralaṅkāra* XVI, 27.

परिवारपत्न्यादिराज्यभूम्यैश्वर्यसौख्यादि [उत्] शिष्टान्नवत्[78] विहाय मोक्षार्थं[79] [80]वनं गच्छेत । दानादिकन्तु न दुःखम, बुद्धलाभसुखविषमञ्च ॥

उपायदेशनापरिवर्तश्चतुर्थः

उपायप्रज्ञयोस्तिष्ठन् । इति ।

प्रज्ञा यथा पूर्वोक्ता । कथम्, प्रतीत्यसमुत्पादेन वस्तुप्रज्ञप्तिलक्षणता । उपायः पूर्वोक्तवद्दानादिक्रिया । तावुभावेकीकृत्य देशको गुरुर्नास्ति चेत्, स्वप्नेऽपि [न] उत्पद्यते । एवं सति उपायप्रज्ञे द्वे, तद्भेदाद्द्वये जाते पुनर्दानादिभेदे बहवो दाषाः स्युरिति चेत् । नाममात्रमिदं सर्वम । उपायप्रज्ञानिदर्शनं संवृतिमात्रमाश्रित्य सिद्ध्यति । [प्रज्ञा]पारमितायामप्युक्तम[81] । दानपारमिता नाममात्रम् । प्रज्ञापारमिता नाममात्रम । त्रैधातुकमपि नाममात्रम ॥ इति ।

तदुभयं निराकर्तुमाह ।

यतोऽभूद्यच्च नाम तत् । इत्यादि ।

पूर्वं परीक्षितवत् धर्मो नाममात्रमुच्यते । न परमार्थतो भावोऽस्ति ।

धर्मता न स धर्मोऽस्तीति । इति ।

नाममात्रतया सिद्धः, वस्तुशून्यता । प्रतीत्यसमुत्पन्नः संवृतिमात्रम् ।

[78] = *Zan. lhag* = वान्ताशन ? See *Bodhis. bhūmi* p. 141. But generally खेटपिण्ड is used as simile on this occasion. See *S'ikṣās*. p. 193, 11 : प्रहाय राज्यं यथ खेटपिण्डम् cited from the *Candrapradīpa*=*Samādhirāja Sūtra* (B. T. S.) p. 17.

[79] Acc. to *S'ikṣās*. p. 193, 3, the object of going to the forest is to purify the mind.

[80] Lit. वनमध्यम्.

[81] Cf. *Aṣṭasāhasrikāp*. p. 349, f.

अभूतं नाम शून्यता । इत्यादि ।

संवृतौ नाम निमित्तमात्रम् । शब्दविद आहुः[82] । शब्दात्सर्वमुत्पन्नमिति । स स्वयमेव संवृतौ नाममात्रं सिद्धः ।

विकल्पो यस्तथोदितः । इत्यादि ।

नाममात्रम शून्यता, परीक्षा पूर्ववत्सुगमा ।

रूपं तच्चक्षुपेक्षितम । इत्यादि ।

चक्षू रूपं पश्यतीत्यादि व्याकरणं भगवता संवृतावुक्तम्[83] ।

मिथ्याभिमानलोकतः । इत्यादि ।

अभिमानेन सत्त्वं देशकालमात्रां वाश्रित्य भगवता वराकिसदृशमुक्तम । परमार्थस्त्ववचनः । परमार्थनिश्चयोपायो मृषोक्तः । दुःखसत्यं दुःखसमुदयसत्यं निरोधसत्यं मार्गसत्यमित्याद्यार्यसत्यानि चत्वारि संवृतौ देशितानि ।

दर्शनं यत्प्रतीत्यजम् । इत्यादि ।

नायको भगवतो वचनम् । रूपशब्दादिसमागमकामानां सत्त्वानां प्रकाशयति । येन यान्[84] विविधैरुपायैः सत्त्वान् विनेयान् विनयति, तान् मोचयित्वा नयति ; तेन भगवान् [नायकः] ।

उपचारावनिं सतीम् । इत्यादि ।

संवृतिमाश्रित्य प्रथमभूम्याद्युच्यते । परमार्थभूमिस्तु सूक्ष्मबुद्धयपर्यन्ता । कल्पनाविकलशून्यतावेदिप्रज्ञा यस्यास्ति स बुद्धिमान् । स च भगवान् ।

[82] Cp. Bhartṛhari's *Vākyapadīya* I, 121 :
शब्दस्य परिणामोऽयमित्याम्नायविदो विदुः ।
छन्दोभ्य एव प्रथममेतद्विश्वं व्यवर्तते ॥

[83] *Bhavasaṅkrānti Sūtra*, § 12 above.

[84] ?=*gaṅ. la.*

न चक्षू रूपमीक्षते । इत्यादि ।

तैमिरिक इव चक्षुः स्वयं चक्षू रूपञ्च न पश्यति । स चित्त-धर्मश्च,—चित्तेन चित्ते दृष्टमात्रे चित्तं न दृश्यते[85] । तेन न भवेत् । समाधि-राजसूत्रेऽप्युक्तम् ।

[86]चक्षुःश्रोत्रघ्राणजिह्वाकायमनोरूपशब्दगन्धरसस्प्रष्टव्यधर्मा न सन्ति । इति । तन्निगमयन्नाह ।

सर्वं दृश्यं यत् । इत्यादि ।

पूर्वोक्तमुपायप्रज्ञोभयैकीकरणज्ञानादिकमनृतमुच्यते ।

लोकश्च विजहाति यत् । इति ।

तदविपरीतं तत्त्वम । लोकः[87] प्राकृतः यदजानानः यत्—चिन्ता-पद्मभूतं[88] मनसा[89] अचिन्त्यमिन्द्रियाविषयभूतमज्ञानपटलान्धकारप्रतिरुद्धम-दृष्टं—त्यजति । [स] [90]परमार्थः अतितीक्ष्णेन्द्रियार्यज्ञानदृष्टिगोचरः[91] । आर्यघनव्यूहसूत्रे[92] ।

[85] V. Note 35 above.

[86] Cp. *prajñāpāramitāhṛdayasūtra* (short text) p. 49 (larger text) p. 52.

[87] The whole sentence, cp. *Uttaratantra*, p. 182.

[88] The Absolute compared with *Ciñtāamaṇi* is common; Cf. *Ibid.*; but nowhere *Ciñtāpadma* is used as simile. This word is new. However, see *Tib. Book of Dead*, p. 85.

[89] Cf. *Uttaratantra*, II, 72.

[90] The explanation of this term strikingly coincides with that of the term given in the *Madhyānta Vibhāgakārikā* 1, 15, 16 ; *bhāṣya* and *ṭīkā* p. 42, 3-4. But for different explanation, see *M. vṛtti.* p. 494, 1 and *Bodhic. pañjikā* pp. 354, 3, 360, 5-6.

[91] Cp. *Uttaratantra*, II, 38d, 46b.

[92] Tib. *gha. na. bhu. hu*=घनव्यूह ? But the verse is not found in the *Ghanavyūha, Kanjur Mdo, cha.* No. 1.

तत्त्वमत्यन्तमाश्चर्यं गम्भीरं तदनन्तवत् ।
तद्धि दुर्लभमित्यस्माल्लोकस्य किल बुद्धिना[93] ॥

ज्ञानं तद्गोचरं नास्ति ।

संवृतिपरमार्थसत्य [देशना] परिवर्तः पञ्चमः

षट्सु जगद्गतिषु[94] भवसङ्क्रान्त्युपायो बुद्धलाभकरोपाय: समाप्त: ॥

पण्डितमैत्रेयनाथकृतः ॥

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[93] Cf. Ut. tan. II, 71, L. 3.
[94] =*hgro. ba. rigs. drug. las.*

ENGLISH TRANSLATION OF THE BHAVASAṄKRĀNTI

I. There is no separate entity [from the standpoint of the Absolute], hence there is no origination. People think that the non-existent separate entity takes origination and there is eternal principle [from which all the separate entities orginate] (1). This thought is an illusion and resembles a flower in the sky. The wise must realise that the essence of all elements of existence (*dharmatā*), their origination and their characteristics resemble the vacant space (2-3b). [The wise must also realise that] there is neither cause, nor effect, nor action, nor this world, nor any other world (3c-4b). If a thing which is not orginated before, is originated afterwards from a thing other than itself, who is then to originate the child of barren woman ? (4c-5b). The world from the outset has neither orginated itself, nor has been created by any one else (5c, d). The world which mistakes unprofitable for profitable (or the ocean of phenomenal existence which is going round and round without profit), was not declared as either eternal (*sat*) or non-eternal (*asat*) like a city of illusion (6a-c).

II. The world is originated from the mere constructive imagination and the mind is also originated

from it. From the mind the body [of elements] is likewise originated (6d-7b). If we examine this body [of elements], it will appear that all the elements, matter, feeling, thought and volition are devoid of real substance (*vastu*) (7c-8b). There exists no mental element whatever and the mind itself does not possess any nature that can be described (8c, d).

III. Since there exists no mind, there exist neither mental elements, nor body of elements, nor component elements. Thus in keeping with the Path of non-duality the Truth is expounded [by the Buddha] (9). Everything is devoid of the basic principle. What is expounded is without the basic principle, what is made as vow is bereft of the basic principle and what is obtained as a result is also devoid of the basic principle (10).

IV. The Bodhisattva who practises at all times the highest virtues of the Charity, Morality, Patience, Energy, Concentration and Wisdom, etc., will in a short period realise the supreme Enlightenment (11).

V. The Bodhisattva who takes stand in the said Devices and Wisdom will, in a short period, succeed in securing as the result of them the nectar [of Enlightenment] which is imperishable, through the help of instructions of a benevolent Teacher and becomes Omniscient in regard to all things [in all aspects] (12-13a). [The instruction is as follows.] All these are mere names and established in the elements of words ; among these various forms of speech where do these speeches take stand ? (13b-14a). The causes and effects are both mere

names. This is the nature of all things that they are non-existent and that an effect of a cause vanishes away in the absence of the latter (14b-15a). The term " non-substantiality " is in itself unreal and proved as mere name and therefore does not exist (15b, c). All the separate elements of existence are devoid of names, but they are illuminated by names which are themselves non-existent (15d-16a). What arises [from] thus discriminating [that everything is devoid of names, etc.], also discriminates the Absolute (*Śūnyatā*) (16b-c). That " the matter as perceived by our eyes exists " is declared by the Buddha (the knower of the Absolute) from the standpoint of the ordinary men who are erroneously self-conceived and following the empirical world (16d-17c). " The perception arises through the co-ordination of causes and conditions ", this the wise Leader illuminates as an indirect way of [approaching] the Absolute (17d-18c). The eye does not see the matter and the mental elements do not exist and everything that is visible to us is an illusion. This is the Absolute Truth which the world leaves ungrasped (18d-19).

ENGLISH SUMMARY OF THE COMMENTARY

I. Maitreyanātha begins his commentary without any usual benedictory verse. Commenting upon the verse 1 he remarks that a seed is not originated from a seed. If it is originated so, then a jar would be originated from a jar. As a thing is denied of any action affecting itself, the seed is not originated from the seed. But the origination (of a seed) is a phenomenon due to the transformation of the five primary elements and it is a production of causes and conditions. One may object here. The origination being merely a phenomenon of causes and conditions and not a real one, somebody may think that the actions good and bad which are regarded as burden to a personality, become destroyed (and that therefore there would be no fruit of actions. It is not so, for,) they are not at all liable to origination (from the standpoint of the Absolute nor to destruction) like the seed that becomes impotent by the thundering of the clouds or by the poison poured out from the teeth of the mouse. But their origination is a phenomenon depending upon causes and conditions; and therefore there is no origination from an entity (like the seed).

If there is possibility of arising anew of a thing which has no existence before, then the child of a barren woman, the flower in the sky and the horn on the head of a hare ought to come into existence. We do not see these things being born in the world and hence no origination. The seed, for instance, which is thrown into the fire never springs up. Now an objection is put forth. We hear people saying that the lotus and the green scum spring out in the lake and that the fire is produced anew from the churning of the two fire-stuffs. Accordingly if we accept that everything is

originated from an eternally existent principle, what harm would be there? It is not correct. For, if the aspect of things which people perceive with their eyes be the Absolute Truth, all of us, laymen, ought to become seers of Truth and it would be unnecessary to undergo the training on the Path to realise the Absolute.

Laṅkāvatāra Sūtra says: If the existence which the laymen impute to all separate entities, is regarded as Truth, all of them, then, would be the knowers of the Truth.

And it is said *somewhere*: The eye does not see the matter (in reality) but the ordinary men by the force of infatuation move forward along with the course of their organs. The nature of the world is the same as that of an illusion, mirage, vision in dream, etc., etc.

S'ūrapāda also, says: What is neither existent nor non-existent, nor born, nor passed away, nor destroyed is the originator of all existent things. This definition (as assumed) by those who consider things as existent, is erroneous and similar to the flower in the sky.

Explaining the verse 3, the Commentator says that the five groups of elements, matter, feeling, etc., are mere *dharmatā* (non-substantiality) and comparable to the sky. They take birth in the other life when all causes and conditions are fulfilled. That, too, is from the standpoint of the Empirical world and therefore does not come into conflict with the Absolute Truth. Then he cites some extracts from the *S'ālistambasūtra* in order to demonstrate that the characteristics of the separate elements of existence resemble illusory vision and are inconceivable.

The method of arising of skandhas is like this: The forces, consciousness, mind and matter, 6 bases of cognition and 5 groups of elements are brought to accomplishment through the influence of ignorance.

(It is said somewhere): What is the origination through the co-ordination of the non-substantial causes and conditions is the essential nature of all the material elements and so it is relatively brought into being when causes and conditions are fulfilled. The essence of all material elements being really the Monistic Principle,

Non-substantiality is looked at (by us) as matter and all other elements of existence are (in essence) the Non-substantiality (and looked at by us as feeling, etc.); thus the Monistic Principle, Non-substantiality (*sūnyatā*) goes (differentiated). So all the elements of existence internal as well as external have no real substance of their own and therefore comparable to the sky.

In the verse 3c-4c, the Commentator raises this objection. The world should be either created by Īs'wara or produced by the action and in the latter case it would be nothing but the mind. If we do not admit either of these two alternatives, we must answer the question who is to bear the fruits of actions good and bad, and it would likewise lead us to the opponent's doctrine of Nihilism. In reply to this objection we say that the world is from the Absolute point of view, unreal and amounts to the vision in dream though regarded as produced by actions. (It is said somewhere :)

There exists no separate entity (*bhāva*), hence it is unborn and non-existent. However it enjoys the fruits of action even after a long interval when the causes and conditions are fulfilled.

Samādhirāja Sūtra says: No one dies in this world and no one goes to the other world. However the action good and bad performed before, never dies out and bears fruits to the stream of elements ever transmigrating.

In the *Laṅkāvatāra Sūtra* Buddha declares: I teach at all times that the Principle, Non-substantiality is devoid of eternalism and nihilism, and that the phenomenal existence is similar to a dream and illusory vision; but the action never dies out.

Ākās'asamatāsamādhi Sūtra says: What is done formerly is not done (in a reality), the good and bad (though formerly done) are not done (in reality). The stage of Buddha could not be attained in as much as the Buddha himself has not attained it (in reality). The Bodhisattva's Creative Mental Effort for Enlightenment that was made before cannot be made (in reality). The firm attainment though said to be secured, cannot be secured (in reality). The actions, however, never disappear and give fruits to the living beings even after a long period of many thousand æons.

Then the Commentator in the verse 5c, d remarks that nothing is at first originated by itself, but an entity comes into existence through the co-ordination of causes and conditions. This origination of the entity cannot be ushered by any person such as Īs'vara. Since there could be no conscious principle being born at first, Īs'vara cannot be proved to exist.

Laṅkāvatāra Sūtra says: Ordinary men, by reason of the infatuation perceive the origination and destruction of things; but men of analytical wisdom do not perceive them.

Samādhirāja Sūtra says: The "existence" and "non-existence", both of them are two extremities. The "purity" and "impurity," both of them are also two extremities. The wise neither adhere to both extremities nor do take their stand in the intermediate between them.

Madhyānta (?) says: Because (the aim of) the reasoning is only an imagination, the proof (to establish this aim) turns out to be fruitless. This is declared by the wise that ordinary men are imprisoned (in the phenomenal world) by the constructive imagination. Those who analyse the world, would be released. Those who are engaged in a concentrated trance and analysation, would perceive it to have no essence of its own, like an ophthalmic who would, by applying medicine, destroy the eye-disease and restore correct vision. Men with the eye-disease of ignorance are firmly attached to the view of origination and destruction through the power of forces (*vāsanā*) (accumulated from immemorial time) and hence are unfit for Release.

Explaining the verse 6 the Commentator cites *Āryadeva* who says: (The world) is neither entity nor non-entity nor both together, nor eternal, nor non-eternal, nor both together, nor contrary to it, etc. The adequate term (to express the real nature) of the world, though being investigated at length, is difficult to obtain.

II. In this Chapter the author speaks of the unreality of the 5 Groups of Elements and having recourse to the Empirical Truth

explains the origin of the world: The world is produced from the constructive imagination. The term constructive imagination means the imputation of the good and bad as real. Depending upon such an imagination the world is produced. We apply the term "world" to the 5 Groups of Elements (which travel through) in the six-fold sphere of existence by the influence of actions good and bad and (so it is said) to be produced by the constructive imagination. Thus all thoughts like "water" and "fruit," etc., come into being depending upon causes and conditions. The mind begins to flow by reason of the birth. Then the notion of the Ego-principle arises taking hold of the mind. From that notion all other notions also come out.

This is said in the *Ratnāvalī*: So long as the notion of the 5 Groups of Elements remains, the notion of "I" also remains. When that notion continues, action comes out and from that action rebirth takes place. The circle of the phenomenal existence has no beginning, end and centre, and goes round and round like a fire-brand depending mutually upon causes and conditions.

"From the mind the body (of elements) is likewise orginated."

(*Ratnāvalī* says) The notion of "I" being present, there arises the notion of "others"; on the score of discriminating the self and others, attachment and hatred spring up. Following in close relation to these two factors, all other defiling elements of obscuration are brought about.

If we investigate the Groups of Elements, it would also be considered to have been investigated that the universe is nothing but mind. Now the External Groups of Elements are therefore to be investigated.

"Matter, feeling, thought."

The matter is that which is the product of the primary elements and it includes also colours, etc. It is neither existent, nor non-existent, nor both combined, nor neither. It is originated by causes and is nothing but nominal. As it is unreal, it cannot stand our

reasoning, resembles the foam and represents the Non-substantiality. The desirable and undesirable feelings are also brought into existence through the co-ordination of causes and conditions and comparable to bubbles. The thought is not a real element but only nominal and therefore like the vision in mirage. The volition, too, is unreal element and produced by the craving for and pleasure from food and drink and again this craving is conditioned by the primary elements, *viz.*, earth, etc. So it is something devoid of any imagined reality and resembles the plantain tree. The mind, consciousness does not bear the character of being originated independently. The mind is nothing but the constructive imagination, hence resembles the illusion and does not exist from the standpoint of the Absolute.

Prajñāpāramitā says: The mind does not possess any essence either of existence or non-existence or otherwise and hence unreal. If the mind is perceived introspectively by the mind itself, there is nothing perceived as such and therefore unreal.

Now this objection is put forth. If we admit that the mind, etc., is unreal, the Tathāgata would, then, be a mere matter devoid of any consciousness. It is not so. For, the moment the mind, consciousness and constructive imaginations are totally stopped, the Cosmical Body is made manifest. The attainment of the Buddha's position represents the Body of the Absolute Wisdom. It can neither be said to be an entity of this or that kind, nor can it be considered to be something cognisable this way or that way and something dwelling (eternally) in a place nor can it be regarded as an (eternal) status. These are the fanciful thoughts of the dead-like logicians. But it is the Tathāgata who alone perceives (the real nature of things in) the past, present and future and everything through the eyes of the Supernatural vision.

The mental elements are all constructions of the mind. (*Āgama* says:) The matter resembles the foam, the feeling bubbles, the thought the vision in mirage, the volition the plantain tree and the consciousness the vision in dream. This has been declared by the Sunlike (Buddha).

III. The two kinds of unreality (*viz.*, the unreality of the separate elements of existence and that of the personality) were explained in brief. Now, the author in order to bring about the Highest Wisdom says :

Since there exists no mind, there exist neither mental elements, etc.—

These elements are said to include both the elements conditioned and unconditioned. The primary elements, earth, etc., are also included there. The mind is first denied ; because it is the root cause of all other elements of existence. The negation of the elements that have arisen from the mind, is also implied therein.

(As regards the Absolute Truth) the Buddha said *somewhere* : Of the Absolute Truth which cannot be expressed in words, what is the preaching and what is the hearing ?

Again *Buddha* said : The Absolute Truth cannot be preached without having recourse to the activity of the Empirical World, and the Nirvāṇa cannot be reached without having realised the Absolute Truth.

Śāstra also says : What is origination through the co-ordination of causes and conditions, we call it Non-substantiality. What is originated by causes and conditions is not originated in its nature. One who realises this Non-substantiality is called attentive and wise.

In brief, the cognition of all things in accordance with the Non-dual Path leads us to the Buddhahood. The Path which is intended to positively realise this Path of the Buddhahood is non-dual in itself. Otherwise, inasmuch as the origination and destruction are denied, there cannot be any cognition regarding the two alternatives, *viz.*, existence or non-existence, eternal or non-eternal and entity or non-entity. In such a way it is devoid of duality, *i.e.*, never expressing the said two alternatives ; it is the Climax of Wisdom. One who having realised that Highest Wisdom, perceives it directly, is called the Buddha, the Noble One ; because he has fully realised the Absolute Truth.

The *Buddha*, by force of Commiseration, said : The birth continues so long as there exists the ignorance, etc. The moment the pure wisdom is separated from the ignorance one realises the Absolute.

" Everything is devoid of the basic principle."

It is devoid of the self in the eyes of the Analytic Wisdom (combined) with Commiseration which has no basic principle ; that is to say there is no supporting subjective principle which asserts the Non-sub-stantiality of all the separate elements of existence and realises it. All this in the three worlds without exception is unreal and represents Non-substantiality. This is the Highest Truth.

Prajñāpāramitā says : The Buddha said to Subhūti : The matter does not see, etc.

Dvādaśapratītyasamudpādaniṣedhadharmatā says : The Cosmical Body which is conducive to the Buddha's Properties is said to be the sense of the Non-substantiality and it is therefore the Climax of Wisdom.

IV. Having explained the Highest Wisdom, the author in this Chapter speaks of the Devices (taking stand) in the Empirical World. Just as the shadow of the light comes forth at the sunrise, so the Device is spoken of. Charity is the first root cause of all. It is said *somewhere* :

All this world seeks only for the happiness. To the people who have no enjoyment, where is the hope of happiness ?

By presenting charity one gets enjoyment. Hence charity is said to be the root cause of enjoyment. It is four-fold *viz.*, the charity of the Doctrine, worldly things, refuge and friendship. The charity of the worldly things is to give up everything including from the kingdom upto one's own head.

Now we may think that to undergo the training course of a Bhodhisattva is an extremely difficult one. But the meritorious Device (like charity, etc.), leads us to the Buddhahood. The happiness of being the Buddha is incomparable one. (Comparing

such a happiness, the difficulty of undergoing the training course of a Bodhisattva will be a very trivial one). And further, in the multitude of the various difficulties a Bhodhisattva would feel his course easier. For instance, a father becomes terrified at the sight of his own son's murder; when the same thing is repeated many times, he becomes no more afraid. And again the poison serves as tonic and gives pleasure for those who are accustomed to it as it is the case with peacocks. What is, therefore, assimilated by habit becomes indeed the source of joy. So the thing like sorrow is only our imagination.

The Device of morality. It consists of keeping away from the ten-fold unmeritorious acts and preserving the duties prescribed in the *Prātimokṣa, viz.*, to have a kind and ready heart for doing good to all living beings, contentment in regard of one's own enjoyment, not to commit adultery, to speak the truth, not to utter harsh words, to redress grievances of others, to address with reverence the teacher who gives instruction regarding the Disciplinary Code, not to entertain greed of one's own person being held in esteem by others, not to have a heart desirous of worldly pleasure, to avoid all kinds of amusements such as drama and other excitements, not to practise the art of attraction and deceit, to have a devotional heart towards the Buddha, his Order and his Doctrine and to have an active spirit in elevating every living being to the Buddhahood.

If a Bodhisattva does not possess the virtue of patience, all the merits that are accumulated by practising charity and morality during all the previous periods would, at once, perish. Thus *S'āntideva* says:

All the good acts, the charity and the worship of the Buddha performed during the period of 100 æons, an anger destroys them (in a moment). There is no sin equal to the hatred and no penance equal to patience. One must, therefore, realise patience by various methods.

Three forms of patience:

1. The patience to put up with sufferings: (Suppose a Bodhisattva goes to a layman and tells) thus: I will make you

attain the highest Buddhahood and lead a pure life of a Bodhisattva. (He replies): act according to my words. Else jump into the fire and be aflame. Let this body be burnt. I will rejoin thus: Still I will never lose my spirit and in order that all living beings may attain the Supreme Buddhahood and lead the pure life of a Bodhisattva, I will, myself, become a great flame of the fire (and spread) in the sphere of a million millions of the worlds and prepare them all and even the world of Brahma for the Buddhahood. What should I say then about the fire you speak of!

2. The patience, *i.e.*, forbearance of insult by others. A Bodhisattva must not show any sign of anger towards his evil-doers, and even his body is cut into pieces by weapons, he must retain his patience with greater degree and resolve in his mind "I will carry upon my head those who cut my arms into pieces, and do not forsake my kind heart even towards them.

3. The patience, *i.e.*, a firm mind regarding the Doctrine. Towards the Doctrine of the Buddha, *viz.*, the Path to Salvation (*yāna*) which is extremely deep and auspicious, a Bodhisattva must never entertain a doubtful mind for a single moment after he receives the Doctrine. The method of practising this form of patience is the same as that of the previous one, the difference being that the Doctrine is the object of this type of patience.

As to energy, *S'āntideva* says: A Bodhisattva practising the patience thus, must keep up energy; because the Enlightenment depends upon energy, without which merits cannot be accumulated just as there can be no motion without wind. What is then energy? It is an active spirit towards the meritorious acts.

A Bodhisaṭtva being conversant of the aim of energy, must understand the duties prescribed for Bodhisattvas and bind them firmly in his mind, and without sluggishness and suspicion must start to develop the energy in order to extirpate the phenomenal existence. He must do it even when he becomes separated from the desirable or becomes associated with undesirable or falls a victim of disease, old age, death, calamity, etc., or becomes born into one of the evil births or happens to be entangled into the

8 inopportunate positions or in the status of Nirvāṇa, and he must, at all these times, maintain the mind directed towards the meritorious acts, and have attention to practise them.

Meditation. It is the concentration of the mind on the Highest Wisdom and its Devices being as one unit.

The Highest Wisdom was already spoken of. A Bodhisattva must look at these Highest Virtues of the Charity, etc., devoid of any object like a donor and donee, etc., and hence unreal. The Highest Virtue of Wisdom is pervading (in all fields of) the Virtue of Charity, etc., in the same way as the sun goes around all over the islands and comes back.

To sum up the Highest Virtues: Charity is to give up one's own property. Morality is to bestow blessings upon others. Patience is to do away with any kind of action. Energy is an active spirit in performing the meritorious deeds. Meditation is to remove the coat of defiling elements. The Highest Wisdom is to preach the Absolute Truth. The essential Nectar of the Highest Wisdom is to make the great Commiseration flow over all living beings.

One who aspires for the Buddhahood must renounce everything such as father, mother, sister, kinsmen, retinue, wife, kingdom, other properties and all comforts, etc., like vomitted food and take refuge in the forest in order to attain Salvation.

V. " Taking stand in the said Devices and Highest Wisdom."

The Highest Wisdom as already explained is that all elements of existence, because of their dependent origination, bear the character of nominality. The Devices as said above are the virtues of charity, etc. If a Bodhisattva does not have his teacher to impart to him instructions of these 2 things—*viz.*, Devices and Wisdom—being as one unit, he would not bring about the accomplishment even in dream.

It may be objected here. If there exist two things like Devices and Wisdom as real and again if there exists the difference among

Devices such as charity, etc., it would give rise to many defects to our Doctrine. It is not so, for, these are all mere words and the indication of them as Devices and Wisdom is accepted only in the plane of the Empirical Reality.

Prajñāpāramitā says: The Highest Virtue of Charity is mere word, the Highest Virtue of Wisdom is mere word and even the three worlds are mere words.

In order to deny the reality of both the Devices and Wisdom, the author says:

" The cause and effect are both mere names ", etc

" The term Non-substantiality is itself unreal " etc. The name is only an indicator in the Empirical World. The Grammarians say that everything comes out from the word. This word is proved to be a mere name in the Empirical World.

" The matter as perceived by our eyes exists ", etc.

This refers to the saying of the Buddha that the eye sees the matter, which (saying) is related to the Empirical world. He said this out of affection towards living beings or according to the locality and time; but it does not represent a true statement. The Absolute cannot be expressed in terms. The device prescribed as discerner of the Absolute is said to be unreal. The 4 truths of the saints, *viz.*, the truth of uneasiness, the truth of its cause, the truth of its extinction and the truth of the Path to that extinction are preached only in the Empirical World.

" The perception arises through the co-ordination of causes and conditions ", etc.

The Buddha is called Leader because he with manifold devices converts all living beings to his Doctrine and lead them to the status of deliverance.

" An indirect way of (approaching) the Absolute," etc.

The first stage of a Bodhisattva, etc., is expounded from the standpoint of the Empirical Truth. But the stage of the Absolute transpasses even the culminating point of an acute intellect.

The Buddha is called 'endowed with an intellect' because he possesses the supreme wisdom and hence realises the Highest Monistic Principle, the negation of all separate realities of the elements, purging it of all imputations.

" The eye does not see the matter ", etc.

Just as an ophthalmic does not see, so the eye does not see itself and matter and it will not be even a mental phenomenon, since the mind being perceived introspectively by the mind itself, is not at all obtained.

Samādhirāja Sūtra says : There exist no elements of existence like an eye, ear, nose, tongue, body, mind and matter.

In conclusion the author says :

Everything that is visible to us is an illusion.

The knowledge which cognises the unity of both the Devices and Highest Wisdom, etc., as expounded before, is declared as unreal.

" Which the world leaves ungrasped ".

It is the unperverted Absolute which resembles a wish-fulfilling lotus, which is inconceivable to ordinary minds and beyond the activity of ordinary senses and which is concealed by the veil of the darkening ignorance, hence it is left ungrasped by the ordinary world. The Absolute is cognised by the Knowledge of the Saints who have very acute faculty of organs.

Ghanavyūha (?) *Sūtra* says :

The Absolute is highly marvellous
It is deep and without extremities
It is very difficult to realise
So it is not within the reach of the ordinary intellect.

Thus ends the Device for transition into six realms of existence and for attaining the Buddhahood.

TIBETAN VERSIONS

OF THE

BHAVASAṄKRĀNTI SŪTRA

AND

BHAVASAṄKRĀNTI S'ĀSTRA

AND

BHAVASAṄKRĀNTI ṬĪKĀ

TIBETAN VERSION OF THE BHAVASAṄKRĀNTI SŪTRA

|| * rgya. gar. skad. du | A.rya. bha. ba. saṅ.[1] krān. ti. nā. ma. ma. hā. yā na. sū. tra | bod. skad. du | hphags. srid. pa. hpho. ba. zhes. bya. ba. theg. pa. chen.[2] pohi. mdo |

| saṅs. rgyas. daṅ. byaṅ chub. sems. dpah. thams. cad. la. phyag. htshal. lo ||

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1. hdi. skad. bdag.[3] gis. [f. 280*a*] thos. pa. dus. gcig. na | bcom. ldan. hdas. rgyal. pohi. khab. na. hod. mahi. tshal. bya. ka. lan.[4] da. ka. gnas. pa. na. dge. sloṅ. ñis. brgya. lṅa. bcuhi. dge. sloṅ. gi. dge. hdun. chen.[2] po. daṅ | byaṅ. chub. sems. dpah. sems. dpah. ches. po. rab. tu. maṅ. po. daṅ. thabs. gcig. tu. bzhugs. te | de. nas. bcom. ldan. hdas. hkhor. brgya. stoṅ. du. mas. yoṅs. su.

* This has been collated, through the help of Dr. Sylvain Levi, with the Kanjur in Peking edition, mdo. tshu, Bibliotheque nationale Funds Tibetain no. 80, fol. 185*a* L. 3 to fol. 187*a* L. 1.

[1] Narthang edition (=N.) reads. sam. krā. ni. ta.

[2] N. : cen.

[3] N. : bdags.

[4] N. : ka. la. nta. ka.

bskor. ciṅ. mdun. gyis. bltas. nas. chos. ston. te[5] | tshaṅs. par. spyod. pa | thog. mar. dge. ba | bar. du. dge. ba | tha. mar. dge. ba[6] | don. bzaṅ. po | tshig. hbru. bzaṅ. po | ma. hdres. pa | yoṅs. su. rdzogs. pa | yoṅs. su. dag. pa | yoṅs. su. byaṅ. ba. yaṅ. dag. par. ston. to ||

2. dehi. tshe. yul. ma. ga. dhahi. rgyal. po. bzo. sbyaṅs. gzugs. can. sñiṅ. po. rgyal. pohi. khab. kyi. groṅ. khyer. chen. po. nas. byuṅ. ste | rgyal. pohi. hbyor. pa. chen. po. daṅ | rgyal. pohi mthu. chen. pos. phyir. hod. mahi. tshal.[7] ga. la. ba. daṅ | bcom. ldan. hdas. ga. la. ba. der. soṅ. ste | phyin. nas. bcom. ldan. hdas. kyi. zhabs. la. mgo. bos. phyag. htshal. te | lan. gsum. bskor. ba. byas. nas. phyogs. gcig. tu. hdug. go || phyogs. gcig. tu. hdug. nas. yul. ma. ga. dhahi. rgyal. po. bzo. sbyaṅs.[8] gzugs. can. sñiṅ. pos. bcom. ldan. hdas. la. hdi. skad. ces. gsol, to[9] || bcom. ldan. hdas. ji. ltar. na. las. bgyis. s'iṅ. bsags. pa. hgags. nas. yun. riṅ. du. hgags. pa. hgum. pahi. dus. kyi. tshe [f. 280*b*] ñe. bar. gnas. s'iṅ. yid. la. mṅon. du. hgyur. lags | hdu. byed. thams. cad. stoṅ. pa. la. ji. ltar. las. rnams. chud.[10] mi. hdzah. bar. hdah[11] |

3. de. skad. ces. gsol. pa. daṅ. | bcom. ldan. hdas. kyis. yul. ma. ga. dhahi. rgyal. po. bzo. sbyaṅs. gzugs. can. sñiṅ. po. la. hdi. skad. ces. bkah. stsal. to | rgyal.[12]

[5] N.: to.
[6] Peking edition (=P.): pa.
[7] P.: tshel.
[8] P.: sbyaṅ.
[9] N.: te.
[10] Xyl.: chab. mi. htshal.
[11] N.: dgah.
[12] It is already noticed that the following passages are cited in the Tibetan version of the *Madhyamakāvatāra*, B. B. IX. Different

po. chen. po. hdi. lta. ste | dper. na. mi. zhig.[13] ñal. bahi. rmi. lam. na. yul. gyi. bud. med. bzaṅ. mo. daṅ. lhan. cig. tu. yons. su. spyod. pa. rmis.[14] la | de. ñal. ba. las. sad. nas. yul. gyi. bud. med. bzaṅ. mo. de. dran. na. rygal. po. chen. po. hdi. ji.[15] sñam. du. sems | rmi.[16] lam. gyi. yul. gyi. bud. med. bzaṅ. mo. de. yod. dam |

4. gsol. pa | bcom. ldan. hdas. de. ni. ma. mchis. lags. so. |

5. bcom. ldan. hdas. kyis. bkah. stsal. pa | rgyal. po. chen. po. hdi. ji. sñam. du. sems. | ho.[17] na.[16] gaṅ. rmi. lam. gyi. yul. gyi. bud. med.[18] bzaṅ. mo. la. mṅon. par. zhen. pahi. mi. de. ci.[19] mkhas. pahi. raṅ. bzhin. can. yin. nam |

6. gsol. pa | bcom. ldan. hdas. de. ni. ma. lags. te | de. cihi. slad. du. du. zhe. na[20] | bcom. ldan. hdas. rmi. lam. gyi. yul. gyi. bud. med. bzaṅ. mo. yaṅ.[21] s'in. tu.[22] ma. mchis. s'in. mi. dmigs. lags. na. de. daṅ. yoṅs. su. spyod. pa. la.[23] lta. ga. la.[24] mchis te | hdi. ltar. mi. de.

readings from the citation in the Madhya. Av. (=M.A.) will be noted below.

[13] M.A.: ma. zhig.
[14] P.: rmi.
[15] M.A.: ci.
[16]—[16] These sentences are omitted in M.A.
[17] P.: hon. na.
[18] M.A.: bud. med. bzaṅ. mo. daṅ. lhan. cig. spyod. pa. rmis. la | de. ñal. ba. las. sad. nas. yul. gyi. bud. med. bzaṅ. mo. de. dran. pahi. mi. de.
[19] N. omits 'ci'.
[20] P.: zhen.
[21] N.: haṅ.
[22] P.: du. M.A. omits 's'in. tu'.
[23] P. omits 'la'.
[24] P. gal.

ni. phoṅs. s'iṅ. dub. pahi. skal. pa. can. du. hgyur. lags. so |

7. bcom. ldan. hdas. kyis. bkah. stsal. pa | rgyal. po. chen. po. de. bzhin. du. byis pa. so. sohi. skye. bo. thos. pa. daṅ. mi. ldan. pa [f. 281*a*] yaṅ.[21] mig. gis. gzugs. rnams. mthoṅ. na.[25] yid. bde. bar. hgyur.[26] bahi. gzugs. rnams. la. mṅon. par. zhen. te | mṅon. par. zhen. par. gyur. nas.[27] rjes. su. chags. par. hgyur. ro || rjes. su. chags. nas. kun.[28] tu.[27] chags. par. hgyur. ro.[29] || kun. tu.[30] chags. nas. hdod. chags. las. byuṅ. ba. daṅ | zhe. sdaṅ. las. byuṅ. ba. daṅ | gti. mug. las. byuṅ. bahi. las. lus. daṅ | ṅag. daṅ | yid. kyis. mṅon. par. hdu. byed. de[31] | las. de. mṅon. par. hdus. byas. par. gyur. nas. hgag. go | hgag. pa. na. s'ar.[32] phyogs. su. brten. te. gnas. pa. ma. yin | lho. phyogs. su. ma. yin | nub. phyogs. su. ma. yin | byaṅ. phyogs. su. ma. yin | steṅ. du. ma. yin | hog. tu. ma. yin | phyogs. mtshams rnams. su. brten. te. gnas. pa. ma. yin. no[32] || dus. gzhan. ji. tsam. zhig. na. hchi. bahi. dus. daṅ. tshod.[33] ñe. bar. gnas. pahi. tshe. de. daṅ | skal. pa. hdra. bahi. las. zad. nas. rnam. par. s'es. pa. tha. ma. hgag. pahi. tshe. hdi. lta. ste | dper. na. ñal. ñal. ba. las. sad. pahi. mihi. yul. gyi.

[25] M.A. : nas.
[26] M.A. gyur. pahi.
[27—27] M.A. omits those words.
[28] P. kun. du.
[29] M.A. chags. pa. skyed. par. byed. do.
[30] M.A. omits ' kun. tu '.
[31] M.A. : do.
[32—32] These words are stortened in M.A. : . . .gnas. pa. ma. yin. pa. nas. phyogs. mtshams. rnams. su. ma. yin. no. zhes. bya. bahi, var. daṅ.
[33] M.A. omits ' tshod '.

bud. med. bzaṅ. mo. lta. bur. las. de. yid.[34] la. mṅon. du. hgyur. ro || rgyal. po. chen. po. de. ltar. rnam. par. s'es. pa. tha. ma. hgag. ciṅ. skye. bahi. char. gtogs. pahi. rnam. par. s'es. pa. daṅ. po. yaṅ. na. ni. lhahi.[35] naṅ. du | yaṅ.[36] na. ni. mihi. naṅ. du | yaṅ. na. ni. lha. ma. yin. gyi. naṅ du | yaṅ na. ni, sems. can. dmyal. bahi. rnams. su | yaṅ. na. ni. dud. hgro.[37] rnams. su |[36] yaṅ. na. ni. yi. dāgs.[38] [f. 281*b*] rnams. su. hbyuṅ. bar. hgyur. ro || rgyal. po. chen. po. rnam. par. s'es. pa. daṅ. po. de. hgags. ma. thag. tu., gaṅ. la. rnam. par. smin. pa. myoṅ. bar. hgyur. ba.[39] mṅon. pa. de. daṅ. skal. pa. hdra. bahi. sems. kyi. rgyud.[40] hbyuṅ. ṅo || rgyal. po. chen. po. de. la. chos. gaṅ. yaṅ. hjig. rten. hdi. nas. hjig. rten. pha. rol. tu. hpho. ba. yaṅ.[41] med. la. hchi. hpho.[42] daṅ. skye. bar. mṅon. pa. yaṅ.[41] yod. de. | rgyal. po. chen. po. de. la. gaṅ. rnam. par. s'es. pa. tha. ma. hgag. pa. de. ni. hchi. hpho.[42] zhes. bya. | gaṅ. rnam. par. s'es. pa. daṅ. po. hbyuṅ. de. ni. skye. ba. zes. byaho || rgyal. po. chen. po. rnam. par. s'es. pa. tha. ma. hgag. pahi. tshe. yaṅ.[41] gaṅ. du. yaṅ.[41] mi. hgro | rnam. par. s'es. pa. daṅ. po.[43] skye. bahi. char.

[34] M.A. : yid. las. de. ñid. la.
[35] M.A. lha. dag. gi.
[36—36] These words are shortened in M.A. : . . . naṅ. du. zhes. bya. ba. nas. yaṅ. na. ni. yi. dāgs. rnams. su. hbyuṅ. bar. hgyur. ro. zhes. bya. bahi. bar. daṅ.
[37] P. hgrohi.
[38] P. yi. dags.
[39] M.A. : bar.
[40] M.A. rgyun.
[41] N. : haṅ.
[42] M.A. : hpho. ba.
[43] M.A. omits. ' daṅ. po '.

gtogs. pa. hbyuṅ. bahi. tshe. yaṅ.[41] gaṅ. nas. kyaṅ. mi. hoṅ. ṅo ‖ de. cihi. phyir. zhe. na |[44] ṅo. bo. ñid. daṅ. bral. bahi. phyir. ro ‖ rgyal. po. chen. po. de. la. rnam. par. s'es. pa. tha. ma. ni. rnam. par. s'es. pa. tha. mas. stoṅ | hchi. hpho. ni hchi. hphos. stoṅ[45] | las. ni. las. kyis. stoṅ | rnam. par. s'es. pa. daṅ. po. ni. rnam. par. s'es. pa. daṅ. pos. stoṅ[45] | skye. ba. ni. skye. bas. stoṅ. la | las. rnams. chud. mi. za. bar.[46] mnoṅ.[47] par. yaṅ.[48] yod. do. ‖ rgyal. po. chen. po. rnam. par. s'es. pa. daṅ. pohi. skye. bahi. char. gtogs. pa. hgags. ma. thag. tu. bar. ma. chad. par. gaṅ. la. rnam. par. smin. pa. myoṅ. bar. hgyur. ba. mṅon. pahi. sems. kyi. rgyud. hbyuṅ. ṅo ‖ bcom. ldan. hdas. kyis. de. skad. ces. bkah. stsal. to[49] | bde. bar. gs'egs. pas. de. skad. gsuṅs. nas. ston. pas. gzhan. yaṅ, hdi. skad. ces. bkah. stsal. to ‖

8. hdi. dag. thams [282*a*] cad. miṅ. tsam. ste |
| hdu. s'es. tsam. du. gnas. pa. yin |
| brjod. pa. las. ni. gzhan. gyur. pa |
| brjod. par. bya. ba. yod. ma. yin |

9. | miṅ. ni. gaṅ. daṅ. gaṅ. gis. su |
| chos. rnams. gaṅ. daṅ. gaṅ. brjod. pa |
| de. la. de. ni. yod. ma. yin |
| hdi. ni. chos. rnams. chos. ñid. do |

[44] M.A.: raṅ. bzhin. dben. pahi. phyir. ro |
[45] M.A.: stoṅ. ṅo.
[46] M.A. adds ' yaṅ '.
[47] M.A.: mṅon. no. Here ends the quotation.
[48] N.: pa. haṅ.
[49] N.: te.

10. | miṅ. gis. miṅ. ñid. stoṅ. pa.[50] ste |
| miṅ. ni. miṅ. gis. yod. ma. yin |
| miṅ. med. pa. yi. chos. rnams. kun |
| miṅ. gis. yoṅs. su. brjod. par. byas |

11. | chos. rnams. hdi. dag. yod, min. te |
| rtog. pa. las. ni. kun. tu.[28] hbyuṅ |
| gaṅ. gis. stoṅ. par. rnam. rtog. pa.[51] |
| rtog. pa. de.[41] yaṅ. hdi. na. med |

12. | mig. gis. gzugs. ni. mthoṅ. ṅo. zhes |
| yaṅ. dag. gzigs. pas. gaṅ. gsuṅs. pa |
| hjig. rten. log. pahi. dad. can. la |
| kun. rdzob. bden. par. de. gsuṅs. so |

13. | tshogs. nas. mthoṅ. zhes. gaṅ. dag. tu[52] |
| hdren. pas. rab. tu. bstan. mdzad. pa |
| de. ni. don. dam. gdags. pahi. sar[53] |
| blo. daṅ. ldan. pas. bkah. stsal. to |

14. | mig. gis. gzugs. rnams. mi. mthoṅ. zhiṅ |
| yid. kyis.[54] chos. rnams. mi. rig. pa |
| de. ni. bden. pa. mchog. yin. te |
| de. la. hjig. rten. mi. dpogs. so |

15. bcom. ldan. hdas. kyis. de. skad. ces. bkah. stsal. nas | yul. ma. ga. dha. hi. rgyal po. bzo. sbyaṅs gzugs. can. sñiṅ. po. daṅ | byaṅ. chub. sems. dpah. de. dag. daṅ | dge. sloṅ. de. dag. daṅ | lha. daṅ | mi. daṅ |

[50] N.: ba.
[51] P.: rnam. par. rtogs.
[52] P.: du.
[53] N.: sa.
[54] P.: yid. kyi.

lha. ma. yin. daṅ | dri. zar. bcas. pahi. hjig. rten. yid. raṅs. te[55] | bcom. ldan. hdas. kyis. gsuṅs. pa. la. mṅon. par. bstod. do |

| hphags. pa. srid. pa. hpho. ba. zhes. bya. ba. theg. pa. chen. pohi. mdo. rdzogs. so [56] |

| rgya.[57] gar. gyi. mkhan. pohi. dzi. na. mi. tra. daṅ | dā. na. s'ī. la. daṅ. | zhu. chen. gyi. lo. tstsha. ba. ban. de. ye. s'es. sdes. bsgyur. ciṅ. zhus. te | skaṅ gsar. chad. kyis. kyaṅ. bcos. nas. gtan. la. phab. po ||

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[55] N.: yi. raṅ. te.

[56] P. sho.

[57] This colophon is lacking in N.

TIBETAN VERSION OF THE BHAVASAṄ-KRĀNTIPARIKATHĀ

SRID. PA. LAS. HDAS. PA. ZHES. BYA. BA. BZHUGS. SO || *

|| [*F.* 201 *a*, L 8] rgya. gar. skad. du | bha. ba. saṅ. krā. ta. pa. ri. ka. thā | bod. skad. du | srid. pa. las. hdas. pahi. gtam | [1]

| hjam. dpal. gzhon. nur. [201*b*] gyur. pa.
la. phyag. htshal. lo ||

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1. | dṅos. med. dṅos. las. mi. skye. ste |
| dṅos. med.[2] las. kyaṅ. skye. ma. yin |
| dṅos. po. rtag. tu. skye. ba. ste |
| dṅos. hkhrul. nam. khahi. me. tog. bzhin |

* *N.B.* As I have already pointed out in the introduction that there are two translations in Tanjur, representing one recension, *i.e.* Bhav, parikathā. They are similar versions and the difference between them is not so essential as would necessitate us, to publish them separately. Therefore I have amalgamated and published them as a single translation, giving all the different readings in the foot-notes below. For the sake of reference 1 call Mdo. gi, 7 as Tib. No. 1 and Mdo. ṇe. 95 as Tib. No. 2 in the following notes. The folio-references entered within the square bracket in all these pages of the Tib. texts and ṭikā are according to Peking edition as noted by Dr. Sylvain Levi.

[1] Tib. 1 [f. 227*a*, l. 7] reads "bha. ba. sam. kranta", "srid. pa. las. hdas. pa."

[2] Ibid., dṅos. po. las.

2. | mkhah. dañ. hdra. bahi. chos. yod. na |
| gzhan. ni. mkhah. dañ. hdra. ba. ste § |
| brten. nas. thams. cad. mkhah. dañ. hdra |
| de. nas. srid. pa. med. pa. can |

3. | ño. bo. ñid. kyis.[3] las. med. ciñ |
| rgyu. med. hbras. bu. yod. ma. yin |
| hdi. dag. thams. cad. med. pa. ste |
| hjig. rten. pa. med. hjig.[4] pa. med |

4. | ma. skyes. pa. yi. dños. po. gañ |
| ji. ltar. gzhan. zhig. skyes. par. hgyur |
| hjig. rten. dañ. por. ma. byuñ. ste |
| hgah. zhig. gis. kyañ. sprul. ba. min[5] |
| zla. ba. señ. gehi. groñ. khyer. bzhin |
| hjig. rten. don. med. gyi. na. hkhyam |

5. | hjig. rten. rnam. par. rtog. las. byuñ |
| rnam. rtog. sems. las. yañ. dag. byuñ |
| sems. ni. lus. la. brten. pa. ste |
| de. phyir. lus. ni. rnam. dpyad. do |

6. | gzugs. ni. stoñ. pa. tshor. ba. rañ. bzhin. med |
| hdu. s'es. med. de. hdu. byed. yod. ma. yin |
| hbyuñ. ba. spañs. nas. sems. dañ. sems. byuñ. med |
| de. phyir. lus. ni. rtog. bral. ño. bo. yin |

7. | sems. med. chos. rnams. de. dag. med |
| lus. med. khams. rnams.[6] yod. ma. yin |

§ Tib. I. [f.227*b*].
[3] Xyl. reads kyi.
[4] All Xyl.: except that of Tib. 1 in Peking read hjigs.
[5] Tib. 2.: sprul. pa. yin.
[6] Ibid., Xyl. in N. reads rnam.

| gñis. su. med. pahi. las. hdi. ni |
| de. ñid. rig.[7] pa. rnams. kyis. bstan |

8. | hdi. dag. thams. cad. dmigs. med. par |
| dmigs.[8] su. med. par. bstan. pa. yin |
| blo. ni. dmigs. pa. med. byas. nas |
| dmigs. pa. med. par. hbyuñ. bar. hgyur |

9. | sbyin. dañ. tshul. khrims. bzod. brtson. hgrus |
| bsam. gtan. la. sogs.[9] brten. byas. na[10] |
| yun. mi. riñ. bahi. dus. kyis. ni |
| byañ. chub. dam. pa. thob. par. hgyur |

10. | thabs. dañ. s'es. rab. la. gnas. te |
| sems. can. rnams. la. brtse. bar. bya |
| myur. ba.[11] kho. nar. thams. cad. mkhyen |
| thob. par. hgyur. bar. the. tshom. med |

11. | hdi. dag. thams. cad. miñ. tsam. ste |
| hdu. s'es. tsam. la. rab. tu. gnas |
| rjod. par. byed. las. tha. dad. pahi |
| brjod. par. bya. ba. yod. ma. yin |

12. [f. 202a] | chos. rnams. thams. cad. miñ. med. de |
| bdag. med. par. yañ. yoñs. su. gsal |
| yañ. dag. min. pahi. chos. hdi. dag |
| rnam. par. §§ rtog. pas. kum. nas. bslañ |

[7] Ibid.: rigs.
[8] Ibid.: gñis.
[9] Tib. 1 bstan.
[10] Tib. 2.: nas.
[11] Ibid. (in Narthang): myur. bahi.
§§ Tib. 1 [f. 228*a*].

| gaṅ. gis. stoṅ. pa. zhes. brtags. pahi |
| rtog. pa. de. yaṅ. hdi. stoṅ. pa[12] |

13. | mig. gis. gzugs. rnams. mthoṅ. bar. ni |
| de. ñid. gsuṅs. pas. gaṅ. bśad. pa |
| log. par. zhen. pahi. hjig. rten. la |
| kun. rdzob. bden. par. brjod. pa. yin |

14. | gaṅ. du. tshogs. par. mthoṅ. ba. ni |
| hdren. pas. ston. par. byed. pa. yin |
| blo. daṅ. ldan. pas. don. dam. gyi |
| ñe bar. brtags.[13] pahi. sa. de. gsuṅs |

15. | mig. gis. gzugs. ni. mi.[14] mthoṅ. ste |
| yid. kyis. chos. rnams. mi. rig. go |
| hjid. rten. pa. yi. yul. min. gaṅ |
| hdi. ni. mchog. tu. bden. paho |

16. | mig. med. gzugs. kyaṅ. yod. min. zhiṅ |
| snaṅ. ba. yid. la. byed. pa. med |
| sems. ni. rmi. lam. bzhin. du. hkhrul |
| thams. cad. yod. min. med. pahaṅ min |

| [15]srid. pa. las. hdas. pahi. gtam | slob. dpon. hphags. pa. klu. sgrub. kyis. mdzad. pa. rdzogs. so || kha.[16] chehi. pa. nḍi. ta. śrī. thā. daṅ | lo. tsa. ba. dge. sloṅ. grags. hbyor. śes. rab. kyis. bsgyur. baho || ||
[F. 202*a*, L. 5]

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[12] Tib. 2 (in Peking) : stoṅ. ṅo.
[13] Ibid. (in N.) : brtag.
[14] Ibid. (in N.) : ma.
[15] Tib. 1, srid. pa. las. hdas. pa.
[16] Ibid. : kha. chehi. pa. nḍi. ta. srī. thar. tha. daṅ | zhu. chen. gyi. lo. tsa. ba. dge. . . . || ||[f. 228*a* L. 5].

TIBETAN VERSION OF THE MADHYAMABHAVASAṄKRĀNTI

DBU. MA. SRID. PA. HPHO. BA. ZHES. BYA. BA. HPHAGS. PA. KLU. SGRUB. KYIṢ. MDZAD. PA. BZHUGS. SO ||

|| [F. 170b, L. 5] rgya. gar. skad. du | bha. ba. sam. krānti | bod. skad. du | srid. pa. hpho. ba |
| hjam. dpal gzhon. nur. gyur. pa. la. phyag. htshal. lo ||

---

1. dṅos. po. med. pas. skye. ba. med |
| dṅos. po. med. pa. de. la. ni |
| skye. ba. blaṅs. pa. srid. pa. yin |
| rtag. tu. dṅos. po. yod. bsam. pa |

2. | de. ltar. bsams. pa. hkkrul. pa. yin |
| nam.[1] mkhahi. me. tog. daṅ. hdra. ba |
| mkhah. daṅ. mñam. pahi. chos. ñid. la |
| de. la. skyes. pa. mkhah. daṅ. mñam |

[1] Xyl. nam khahi.

3. | raṅ bzhin. thams. cad. mkhah. daṅ. mñam |
| de. ltar. mkhas. pas. rtogs. par. bya |
| rgyu. med. hbras. bu. med. pa. daṅ |
| las. kyi. dṅos. po. med. pa. daṅ.

4. | dṅos. po. thams. cad. hdi. ltar. med |
| hjig. rten. hdi. daṅ. pha. rol. daṅ |
| skye. ba. med. pahi. ṅo. bo. ñid |
| de. las. gzhan. ni. skye. bar. byed |

5. | mo. gs'am. bu.[2] yi. bu. la. yaṅ |
| de. la. sus. skye. skye. bar. [f. 171a] mdzod |
| hjig. rten. pa. hdi. sṅar. ma. skyes |
| de. las. sus. kyaṅ. byas. pa. med |

6. | don. med. hkhor.[3] bahi. hjig. rten. na |
| sgyu. mahi. groṅ. khyer. hkhyams. pa. bzhin |
| yod. med. gaṅ. yaṅ. min. bstan. pas |

| chos. ñid. kyi. lehu. ste. daṅ. po ho || ||

| rnam. rtog. las. ni. hjig. rten. hbyuṅ |

7. | rnam. rtog. de. las. sems. kyaṅ. byuṅ |
| sems. las. lus. kyaṅ. byuñ. ba. na |
| lus. la. brtag. par. gyis. tsam. na |
| gzugs. daṅ. tshor. ba. miṅ. daṅ. ni |

8. | dṅos. po. stoṅ. ñid. med. pa. yin |
| hdu. byed. dṅos. po. de. yaṅ. med |
| sems. kyis. brtags. pa. gaṅ. yaṅ. med |
| sems. ni. rtog. med. ṅo. bo. yin |

[2] Read " mo. gs'am. mo " with the commentary.
[3] P.: h | bor (sic).

| phuṅ. po. lṅa. stoṅ. pa. ñid. du. bstan. pahi. lehu.
ste. gñis. paho || ||

9. || sems. med. pas[4]. na. chos. kyaṇ. med |
| de. ltar. lus. kyaṅ. khams. kyaṅ. med |
| de. ltar. gñis. med. lam. gyis. ni |
| de. ñid. du. ni. rab. tu. bs'ad |

10. | hdi. dag. thams. cad. rten. med. yin |
| rten. med. du. ni. rab. tu. bs'ad |
| blo. ni. rten. med. byas. nas. ni |
| de. yaṅ. rten. med. hbyuṅ. baho |

| s'es. rab. bstan. pahi. chu. ste. gsum. paho || ||

11. || sbyin. pa. tshul. khrims. bzod. pa. daṅ |
| brtson. hgrus. bsam. gtan. s'es. rab. sogs |
| rtag. tu. de. byas. las. kyis. ni |
| myur. bahi. dus. su. byaṅ. chub. thob |

| thabs. bstan. pahi. lehu. ste. bzhi. paho || ||

12. || thabs. daṅ. rab. gnas. pa. la |
| de. las. skye. bahi. bdud. rtsi. ni |
| bla. mahi. bkah. yis. zad. pa. med |
| myur. bahi. dus. la. rñed. nas. ni |

13. | thams. cad. mkhyen. pa. the. tshom. med |
| hdi. dag. thams. cad. miṅ. tsam. yin |
| miṅ. gi. khams. su. rab. tu. gnas |
| bs'ad. byed. de. maṅ. guṅ.[5] du. la |

14. | bs'ad. byed. de. yaṅ. gaṅ. na. yod |
| gaṅ. las. gaṅ. byuṅ. miṅ. de. ni |

[4] P.: bas.
[5] P.: gud.

| gaṅ. las. gaṅ. byuṅ. chos. de. rnams |
| de. ni. med. par. hgro. ba. yin |

15. | chos. de. med. pas. chos. ñid. yin |
| ma. byuṅ. miṅ. ni. stoṅ. ñid. yin |
| de. yaṅ. miṅ. du. grub. pa. med |
| chos. rnams. thams. cad. miṅ. med. pa |

16. | miṅ. med. du. ni. s'in. tu. bsal |
| [f. 171b] de.[6] ltar. rnam, rtog. gaṅ byuṅ. ba |
| de. yaṅ. stoṅ. ñid. rnam. rtog. yin |
| mig gis. mthoṅ. bahi. gzugs. de. ni |

17. | de. ñid. mkhyen. pas. yod. par. bs'ad |
| rdzun. gyi. ṅa. rgyal. hjig. rten. pa |
| kun. rdzob. sems. dpah. brten. pa. yin |
| rten. hbrel. hdzom. pas. mthoṅ. ba. gaṅ |

18. | der. snaṅ. ston. pa. hdren. pa. yin |
| hdzin pa. spyod. pahi. sa. yod. par |
| don. dam. pa. yi. blo. ma. yin |
| mig. gis. gzugs. ni. mthoṅ. mi. hgyur |

19. | sems. chos. de. yaṅ. yod. mi. hgyur |
| gaṅ snaṅ. thams. cad. rdzun. du. bs'ad |
| hjig. rten. pas. ni. gaṅ. spaṅs pa |
| de. ni. don. dam. yin. par. bs'ad |

| bden. pa. gñis bstan. pahi. lehu. ste. lṅa. paho ||

| dbu. ma. srid. pa. hpho. ba. zhes. bya. ba | hphags. pa. klu. sgrub. kyis. mdzad. pa. rdzogs. so || [f. 171b, L. 4] ||

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[6] Xyl.: da. ltar=vartamāna.

TIBETAN VERSION OF THE ṬIKĀ

Srid. pahi. hpho. bahi. ṭi. ka. bzhugs. so ||

(F. 171b, L. 4) rgya. gar. skad. du | bha. ba. sam. kra. nti. ṭika | bod. skad. du | srid. pạhi. hpho. bahi. ṭika |

| thams. cad. mkhyen. pa. la. phyag. htshal. lo ||

| dṅos. po. med. pa. skye. ba. med |

ces. bya. ba. la | sa. bon. las. sa. bon. hbyuṅ ba | bzhin. de. ltar. yin. na. ni. bum. pa. las. kyaṅ. bum. pa. hbyuṅ. bar. rigs | raṅ. ñid. bya. ba. hgag. pas. sa. bon. hbyuṅ. mi. srid | hbyuṅ. ba. rnam. pa. lṅas. bsgyur. bahi. chos. ñid. yin. pa. rten. hbrel. chos ñid. yin | de. lta. yin. na dge. sdig. sus. khur. chad.[1] ltar hgyur | skye. ba. de. ni. ma. yin. no | | byi bas. so. btab. pahi. dug. hbrug. grag. tsan.[2] na. ba. bzhin. no || rten. hbrel. las. skyes. pahi. chos. ñid. do || des. na. dṅos. po. las. skyes. pa. chos. ñid. ma. yin |

| dṅos. po. med. pa. de. la. ni |
| skye. ba. blaṅs. pa. srid. pa. yin |

[1] Narthang (=N.): chuṅ.
[2] Read tsam.

zhes. pa | de. ltar. yin. na. dṅos. po. med. pa. las. byuṅ. na. ni | mo. gs'am. bu. nam.[2a] mkhahi. me. tog. kyaṅ. ri. boṅ. gi. rā. yaṅ srid | de. ltar. ma. yin. pa. hbyuṅ. bas. na. hbyuṅ. mi. srid | mehi. naṅ. du. sa. bon. btab. na. skye. mi srid | dṅos. pa. med. pa. de. la. ni | skye. ba. blaṅs. pa. srid. pa. bstan. pa. ni | ji. ltar. chu. daṅs. pas. gaṅ [f. 172a] bahi. mtsho. la zi. ma. daṅ. pa. dma. skyes. pa. bzhin. no || gtsub. s'iṅ. daṅ. lcags. mag. las. me.[3] hbyuṅ. ba. bzhin. no. || byuṅ. mod. skyon. ci. yod | rtag. tu. dṅos. po. las. byuṅ. bar. bdag. hdod | de. ltar ma. yin.[4] hkhrul. pa yin |

| dbaṅ. po. rnams kyis. gaṅ rñed pa |
| de. ni. de.[5] dag. ñid. hgyur. na |
| de. ñid. mkhyen, pa. byis. par. hgyur |
| de. ñid. ye. s'es. bya. rgyu. med |

laṅ. kar. gs'egs. pahi. mdo. las.

| dṅos. po. thams. cad. yod. bsam. pa |
| de. ltar. byis. pas. brtags. pa. bzhin |
| gal. te. de. ltar. mthoṅ. hgyur. na |
| thams. cad. [de] ñid. mkhyen. par. hgyur |

gzhan. ston. pa. ni.

| mig. gi [s]. gzugs. mi. mthoṅ. ba. bzhin |
| hjig. rten. pas. ni. gti. mug.[6] gis |

[2a] N. reads in all places nam khah for nam. mkhah of P.
[3] Xyl. : mi.
[4] Peking (=P.) : ya. or yi.
[5] P. : ṅe.
[6] N. : gñis. ka.

| dbaṅ. pohi. lam. las. byuṅ. hgyur. ba |
| dehi. ṅo. bo.[7] ni, hdi. ltar. yin |

sgyu. ma. ltar | smig. rgyu | rmi. lam | brag. ca | hjah. tshon | chu. zlahi. gzugs | sprul. pahi | sgyu. mahi. groṅ.[8] khyer. rnam. rtog. bzhin. no || ***dpah bohi zhabs*** kyis. kyaṅ. gsuṅs. so |

| yod. daṅ. med. pa. skye. daṅ. hchi |
| de. ni. hgag. pa. gaṅ. med. pa |
| dṅos. po. skyed. pa. ñid. yin. no |
| mtshan. ma. dṅos. po. mthoṅ ba. rnams |
| dṅos po. mthoṅ. bas. hkhrul. pa. yin |
| ji. ltar. nam. mkhahi. me. tog. bsam. pa. hdra [9] ||
mkhah. daṅ. mñam. pahi. chos. ñid. la |

zhes. pa. ni | nam. mkhah. daṅ. mñam. pa. dṅos. po. stoṅ. ñid. yin. pas. na | skye. ba. daṅ. hjig. pahi. skyon. gyi. dri. mas. ma. gos. pas. na | chos. ñid. tsam. la. gzugs. daṅ. tshor. ba la. sogs. pa. de. rnams. nam. mkhah. daṅ. mñam. paho || gzhan. skye. ba. na. rten. hbrel. hdzom. pas. skyeho | | de. yaṅ kun. rdzob. hjig. rten. pa. la. yin | don. dam. pa.[10] la. mi mthun. med | bsam. gyis mi. khyab. sgyu. ma. chos. kyi. mtshan. ñid yin | ***sa. lu. ljaṅ. pahi. mdo. las*** |

[7] P. : dehi. dbe.
[8] N. : gro. khyer.
[9] Though this line has more than usual 7 syllables, I have taken it as a part of the quotation ; since it is semantically associated with the previous lines.
[10] P. : don. dam. dam. pa la.

rten. hbrel. gyis. ni. skyes. pa [|] gaṅ. rgyu. lha. rnams. kyis. mthoṅ. gyur. pa | khos.[11] raṅ. ṅes. pa. la. yin | chad. pa. po. yaṅ. ma. yin | hpho. ba. po. yaṅ. ma. yin | rgyu. raṅ byuṅ. ba. yaṅ ma yin | hbrus. bu. smin. nas. byuṅ. ba. [f. 172b] yaṅ. ma. yin | de. rnams. ni. mi. mthun. par. hbrel | kho. raṅ ṅes. pas. yin. pa. gaṅ. zhe. na | ji ltar. sa. bon. daṅ. myu. gu. mi. mthun. pa. bzhin. no | |ma. yin. te de. ltar. yin. na. sa. bon. gaṅ. yin. pa. de. ñid. myu. gu | de. ltar. yin. na. sa. bon. hgag | myu. gu. skyes. pa. na | chad. pa. yaṅ. ma.yin. pa. gaṅ zhe. na | sña ma. sa. bon. bkag. pas. myu. gu. skye. ba. ma yin | sa bon. bkag. pa. tsam. las. dehi. dus. su. myu. gu. skye. bas. na | sraṅ. la. hjal. bahi. mtho. dman. bzhin. no | | hpho. ba po. ma. yin. pa. gaṅ. zhe. na | sa. bon. ltar. ma. yin. myu. guho | | rgyu. raṅ. byuṅ. ba. ma. yin. pa. gaṅ. zhe. na | daṅ. po. hbras. bu. raṅ. ma. byuṅ. bas. so | | hbras. bu. smin. nas. byuṅ. ma. yin. pa. gaṅ. zhe. na | hbras. buhi. ṅo. bor. grub. pa. ste | hbras. bus. hbras. bu. bskyed. pa. ni. ma. yin. no | | mi. mthun. par. hbrel. pa. gaṅ. zhe. na | de. ltar. du. rten. hbrel. gyis. hbyuṅ. ba. ste. de. rnams. kyis. bskyed. pahi. hbras. buho. |

| phuṅ. po. bskyed. lugs. kyaṅ | ma. rig. pas. hdu. byed. rnam. par. śes. pa | miṅ. daṅ. gzugs | skye. mched. drug. daṅ. lha. yis. phuṅ. po. grub. bo |

| stoṅ. ñid rnams. kyis. byuṅ. ba. gaṅ |
| de. gzugs. rnams. kyi. ṅo. bo. ni |
| rten. hbrel. rkyen. gyis. byuṅ. ba. yin |
| de. ltar. grub. pas. rab. tu. grags |

[11] P.: khros.

| de. ltar. stoṅ. ñid. de. raṅ. ni |
| skyes. nas. gzugs. ni. mthoṅ. hgyur. pa |
| dṅos. po. thams. cad. stoṅ. ñid. yin |
| de. ltar. stoṅ. ñid. rab. tu. skyes |

| de. ltar. du. phyi. naṅ. gi. chos. thams. cad. stoṅ. paho || raṅ. bzhin. dṅos. po. ni. gaṅ. gis. rgyus. byuṅ bas | chos. thams. cad. nam. mkhah. daṅ. mñam | de. ltar. dṅos. po. med. pa. srid. pa. yin. no. |

rgyu. med. hbras. bu. med. pa. daṅ | zhes. pas. na |
hjig. rten. hdi. daṅ. pha. rol. daṅ | zhes. pahi. bar. la |

| rgyu. dbaṅ. phyug. gis. byas. par. hdod. pa. daṅ | las. kyi [s] hbyuṅ. ba.[12] sems. tsam. pa. hdod. pa ham | de. ltar. mi[13] hdod. na. dge. sdig. su. hkhur | mu. stegs. chad. pa. po. ru. thal | dehi. lan. ni. dṅos. po. la. ni. bden. pa. med | [f. 173a] las. kyis. hbyuṅ. yaṅ. rmi. lam. bzhin |

dṅos. po. hdi. ltar. med. pas. na |
| ma. skyes. med. pa. de. la. ni |
| yun. riṅ. rten. hbrel. hdon. tsam. na |
| de. dus. las. kyi. hbras. bu. myoṅ |

hphags. pa. *tiṅ. ṅe. hdzin. rgyal. pohi. mdo.* las |

hjig. rten. hdi. la. hchi. ba. gaṅ. yaṅ. med |
| hjig. rten. pha. rol. tu. hgro. ba. gaṅ. yaṅ. med
| las. kyis. med. pa. mi. srid. do |

[12] P.: pa.
[13] N.: ma.

| byas. pahi. hbras. bu. ster. bar.[14] byed |
| thog.[15] ma. med. pa. hkhor. ba. la |

lań. kar.[16] *gs'egs. pahi. mdo.* las.

gań. gis. rtag. tu. stoń. ñid. bs'ad |
| yod. dań. chad. pa. spańs. pa. ñid |
| hkhor. ba. rmi. lam. sgyu. ma. miń |
| las. med. par. ni. mi. hgro ho. |

hphags. pa. *nam. mkhah. dań. mañm. pa. tiń. ńe hdzin. gyi. mdo.* las |

sńar. byas. de. ni. mi. mdzad. do |
| mi. mdzad. pa. de. dge. mi. dge |
| bde. bar. gs'egs. kyis. sńar. ma. bgyis. [17] pas |
| de. yań. mdzad. par. mi. hgyur. ro |
| byań. chub. sems. dpahi.[18] byań. chub. sems |
| de. yań. mdzad. par. mi. hgyur. ro |
| brtan. pa. thob. par. byas. pa. yań |
| de. yań. mdzad. par. mi. hgyur. ro |
| las. kyań. med. par. mi. hgyur. ro |
| bskal. pa. bye. bahi. bar. du. yań |
| rten. hbrel. hdzom. pahi. dus. las. ni |
| lus. can. rnams. kyi. hbras. bu. myoń |

skye. ba. med. pahi. ńo. bo. ñid | ces. pa. la | | dbań. phyug. gis. ji. ltar. gal. te. ma. sprul. na | hjig. rten. pa. ni. ji. ltar. byuń |

[14] P. : par.
[15] P. : thogs. med. pa.
[16] P. : gar.
[17] N. : gyis.
[18] P. : sems. pahi.

mo. gs'am. mo. yi. bu. la. yań |
de. la. sus.[19] skye. skye. bar. mdzad |
hjig. rten. pa. hdi. sńar. ma. skyes.[20] |

s'es. pa. la. sogs. pa. la | dań. por. rań. ma. skyes. pa. rten. hbrel. la. hbyuń. bahi. dńos. po. yin | de. la. dbań phyug. la. sogs. pa. sus. kyań. skyer. hjug. pa. med | sems. can. pa. dań.[21] por. rań. skyes. pa. med. pas | dbań. phyug. kho. rań. ma. grub. pa. la | rten. hbrel. las. hbyuń. bahi. dbań. phyug. gis. skye. ru. bcug. pa. med | *lań. kar. gs'egs. pahi. mdo,* las |

skye. dań. hchi. bahi. de. ñid. ni |
| byis. pa rmońs. pa. mthoń. ba. yis |
| skye. med. hchi. med. de gñis. ni |
s'es. rab. can [f. 173 b.] gyi.[22] de. ltar. mthoń |

hphags. pa. *tiń. ńe. hdzin. gyi. rgyal. pohi. mdo* las |

yod. pa. med. pa. de. las. ni |
| gñi. ga. mthah. ni. med. pa. yin |
| dag. dań. ma. dag. de. la. ni.
| de. gñis. la yań. mthah. med. do |
| de. gñis. spań. pa. de. la. ni |
| dbus. su. gnas. pa. gań. yań. med |
| de. ltar. mkhas. bas. rtogs. par. bya |

dbu. ma. ńar. ba. nas.

rtog. pa. gań. gis. rtogs. tsam. na |
| de. rtags. hbras. bu. med. par. hdug |

[19] Xyl. : bu. skyes. The correction is according to the text.
[20] N. : skyes. pa.
[21] N. : dań. po.
[22] Read gyis (?)

| de. ltar. du. ni. mkhyen. pas. gsuṅs
| rnam. rtog. gis. ni. tha. mal. bciṅs |
| brtag. pa. byas. na. grol. bar. byed |
| de. byed. pas. ni. hgro. ba. yin |
| rnal. hbyor. pahi. ni. stoṅ. par. mthoṅ |
| ji. ltar. rab. rib. mthoṅ. hgyur. ba |
| sman. gyi. sbyor. bas. mthoṅ. ba ltar |
| rab. rib. de. yaṅ. gsal. hgyur |
| ma. rig. pa. yi. rab. rib. kyis |
| bsgribs. pahi. mig. gis. skye. ba. daṅ |
| hchi. ba. brtan. par. bzuṅ. nas. te |
| bag. chags. dbaṅ. gis. grol. ma. nus. pa. rnams. la. gsuṅs [9] |
don. med. hkhyams. pa. hjig. rten. pa |

la. sogs. pahi. gsuṅs. so | byed pa. po. daṅ. tshor. pa. po. la. sogs. pa. gaṅ. yaṅ. med. pa. la | grol. bahi. don. mi. byed. par. don. dam. par. hkhyams. paho | yaṅ. na. don. med. du. hkhyams. pa. srid. pahi. rgya.[23] mtsho. la. sgyu. mahi. groṅ. khyer. ltar | *hphags. pa. lhahi. zhabs.* kyis. gsuṅs. pa. ni |

yod. daṅ. med. pa gñi. ga. med |
| yod. med. gñis. bsres. de. yaṅ. med |
| de.[24] med. logs. pa. de. yaṅ. med |
| brtag. pa. yun. riṅ. byas. kyaṅ. ni |
| de. la. tshig. brjod. s'in. tu. dkah |

[23] N. : rgyu. ltsho. (sic)
[24] P. : de. men. logs. na. (sic)

| dṅos. po. yod. pa. daṅ. med. pa. daṅ. skye. ba. daṅ.[25] hchi. ba. gaṅ. yaṅ. spaṅs. pahi. chos. bdag. med. par. bstan. pahi. lehu. ste. daṅ. poho ||

|| da. ni. phuṅ. po. bdag. med. du. ston. pa. ni. kun. rdzob. la. brten. nas. gsuṅs. te | hjig. rten. pahi. skye. lugs. ni |

rnam. rtog. las. ni. hjig. rten. hgyur |

zhes. pa. ni | rnam. rtog. ni. dge. ba. daṅ. mi. dge. bahi. rtog. paho | | de. la. rten. hbrel. gyis. byuṅ. ba. hjig. rten. paho | | dge. ba. daṅ. mi. dge.[26] ba. yis. hgro. ba. rigs. drug. tu [f. 174*a*] phuṅ. po. blaṅs. te. hjig. rten. miṅ. ṅo | | rnam. rtog. gis. bskyed. paho | | chu. ham. hbras. bu. la. sogs. pa. rnam. rtog. daṅ. rten. hbrel. gyis. blaṅs.[27] pa. yin | skye. ba. blaṅs. pas. sems. byuṅ | sems. las. bdag. hdzin. byuṅ | de. las. gzhan. yaṅ. byuṅ. ṅo | | de. yaṅ. *rin. po. che. hphreṅ.*[28] *ba.* nas. gsuṅs. pa |

phuṅ. po. hjig. pahi. bar. du. ni |
| de. la. bdag. hdzin. hbyuṅ. bar. hgyur |
| bdag. hdzin. byas. pahi. dus. su. yaṅ |
| de. la. las. byas. yaṅ. skye. len |
| dus. gsum, du. ni. mthah. med. par |
| dbus. su. hkhor. bahi. hkhor. lo. ni |

[25] P. : dar.
[26] P. : dag.
[27] N. : bslaṅs. pa.
[28] P. : phreṅ. ba.

| mgal.[29] mehi. hkhor. lo. lta. bur. hkhor |
| rten. hbrel. hdzom. pas. hkhor. baho ||

sems. las. lus. kyaṅ. byuṅ. ba. la |

zhes. pa. ni |

bdag. yod. pa. ni. gzhan. hgyur. ro |
| raṅ. gzhan. cha. yi. zhe. sdaṅ. hbyuṅ |
| de. gñis. kyis. ni. rab. bciṅs. pas |
| skyon. rnams. thams. cad. rab. tu. skyes |

| lus. las. brtags. par. bgyis. tsam. na | sems. tsam. po. yi. hdod. lugs. la | sṅar. brtags. pa. byas. pa. bzhin. s'es. par. byaho |

| phyihi. phuṅ. po. brtags. pa. ni |
gzugs. daṅ. tshor. ba. miṅ. daṅ. ni |

zhes. pa. ste | gzugs. ni. hbyuṅ. bas. byuṅ. baho | gzugs. daṅ. kha. dog. la. sogs. pa. bdag. ñid. yod. pa. daṅ. med. pa. daṅ | gñis. ka. daṅ. gñis. ka. ma. yin. pahi. rgyus. skyes. pa. brtags. pa.[30] tsam. na | mi. bden. pas. rtog.[31] mi. nus. pas. sbu. ba. daṅ. hdra. ste. stoṅ. ñid. do | | tshor. ba. ni. bde. sdug. gis. bdag. ñid. can. de. yaṅ | rten. hbrel. gyi. skyes. pa. med. pahi. rgyu. chu. bur. daṅ. hdraho | | hdu. s'es. ni. dṅos. po yod. pa. ma. yin. te | de. ni. miṅ. tsam. yin. no | | smig. rgyu. daṅ. hdra. bar. med. paho | hdu. byed. ni. dṅos. po. med. pa. ste | bzah. ba. daṅ. btuṅ. ba. daṅ | skom. pa. bde. ba. bskyed. pa | de. yaṅ. sa. la. sogs. pahi.

[29] Xyl. : hgal. me.
[30] P. : brtags. tsam. na.
[31] P. : rtag.

hbyuṅ. bahi. rkyen. gyis. so | | de. yaṅ rnam. rtog. med. pahi. dṅos. po. chu. s'iṅ. lta. buho | | sems. de. rnam. par. s'es. pa. ni. raṅ. dbaṅ. med. par. hbyuṅ. bahi. mtshan. ñid. do | | sems. ni. rnam. par. rtog. pa. tsam. [f. 174*b*] ste. sgyu. ma. lta. buho | | don. dam. pa. la. med. paho | | *pha. rol. tu. phyin. pa. las.* kyaṅ. gsuṅs. pa | sems. yod. pa. daṅ | med. pa. daṅ | gzhan. yaṅ. raṅ. bzhin. med. pa. stoṅ. paho | | sems. kyis. sems. la. bltas. tsam. na | gaṅ. yaṅ. ma. mthoṅ. bar. stoṅ. paho |

| de. ltar. yin. na. bde. gs'egs. bem. por. hgyur. ro || zhe. na | de. ltar. ma. yin. te | nam. sems. daṅ. rnam. par. s'es. pa. daṅ | rnam. rtog. log. pahi. dus. tsam. na. chos. kyi. sku. thob. paho | | saṅs. rgyas. kyi. gnas. thob. ste. ye. s'es. skuho | | de. yaṅ. hdi. ltar. dṅos. po. de. yaṅ. med | s'es. bya. de. yaṅ. hdi. ltar. med | gnas. pa. po. yaṅ. med. gnas. pa. yaṅ. med. paho | | ro. daṅ. hdra. bahi. tshad. ma. mkhan. byis. pa. rnams. kyi. rnam. rtog. yin. no | | bde. gs'egs. ni. hdas. pa. daṅ. ma. hoṅs. pa. daṅ. da. ltar. ba. mkhyen. pa. yin. no | | mṅor. par. ses. pahi. spyan. gyis. thams. cad. gzigs. paho | | sems. las. byuṅ. ba. ni. sems. kyi. rnam. rtog. go | | brtag. pa. ni. sṅar. bzhin. no |

gzugs. ni. sbu. ba. bzhin. no |
| tshor. ba. chu. bur. bzhin. no |
| hdu. s'es. smig. rgyu. bzhin. no |
| hdu. byed. ni. chu. s'iṅ. bzhin. no |
| rnam. par. s'es. pa. sgyu. ma. bzhin no |

| rnam. par. rtog. pa. ni. phuṅ. po. bdag. med. rnam. par. s'es. pa. bdag. med. dṅos. po. grub. pa.

hdi. ltar. med. mo. gs'am. mohi. buhi. dpon. bzhin, no |

| phuṅ. po. bdag. med. pa. bstan. pahi. lehu.
ste. gñis. paho ||

|| da. ni. s'es. rab. hphel. bar. byed. pahi. don. du. bdag. med. gñis. su. bsdus. nas. bs'ad. pa. ste |

sems. med. pas. na. chos. kyaṅ.[32] med |

ces. pa. la. sogs. pa. la | chos. ni. dṅos. po. ste. byas. pa. daṅ. ma byas. pahi. phuṅ. po[33] | sahi. khams. la. sogs. pa yaṅ. de. bzhin. no | | chos. rnams. kyi. rtsa. ba. ni. sems. yin. pas. na. sems. hgog. paho | | goṅ.[34] du. sems. byuṅ. chos. ñid. las. legs. hkhyog.[35] pahi. tshig. gsuṅs. pa | gzhan. yaṅ. *saṅs. rgyas*. kyis. gsuṅs. pa. ni |

yi. ge. med. pahi. chos. ñid. la |
| thos. pa. ci. yod [f. 175*a*] bs'ad. ci yod |
| thos. daṅ. bs'ad. daṅ. don. la. ni |
| mñam. pa. ñid. de. yi. ge. med |

gzhan. yaṅ. *saṅs. rgyas*. kyis. gsuṅs. pa. ni |

kun. rdzob. spyod. la. ma. brten. par |
| don. dam. pa. la. bs'ad. pa. med |

[32] Xyl. : naṅ.
[33] N. : ma. byas. pahi. daṅ. med. pahi. phuṅ. po.
[34] N. : gaṅ. du.
[35] Xyl. : hkhyogs.

| don. dam. pa. de. ma. s'es. par |
| mya. ṅan. las. hdas. pa. mi. hbyuṅ. ṅo |

gzhan. yaṅ. *bstan. bcos*. las. gsuṅs. pa. ni |

rten. hbrel. brten. nas. skyes. pa. gaṅ |
| de. ni. stoṅ. ñid. rab. tu. bs'ad |
| rten. hbrel. gyis. gaṅ. skyes. pa. daṅ |
| de. ni. skye. med. ṅo. bo. yin |
| rten. hbrel. la. brten. gaṅ. byuṅ. ba |
| stoṅ. pa. ru. ni. rab. tu. bs'ad |
| stoṅ. ñid. s'es. pa. gaṅ. yin. pa |
| bsño. med. mkhyen. pa. de. yin. no |

| maṅ. du. bs'ad. pa. don. med. yin | de. ltar. gñis. su. med. pahi. lam. gyis. saṅs. rgyas. grub. pa. thams. cad. mkhyen. paho | | dehi. lam. de. ṅes. par. s'es. par. bya. bahi. don. du. gñis. med. kyi. lam. gaṅ. yin. pa. de. raṅ. ñid. gñis. med. do | | yaṅ na.[36] skye. ba. daṅ. hchi. ba. med. pas. na | yod. pa. daṅ. med. pa. daṅ. rtag. pa. daṅ. mi. rtag. pa. daṅ | dṅos. po. yod. pa. daṅ. med. pa. la. sogs. pa. gñis. ga. rtogs. pa. med. pas. gñis. su. med. pahi. ye. s'es. so | | de. ltar. na. gñis. med. do | | de. gñis. the. tshom. brjod. du. med. pa. s'es. rab. kyi. pha. rol. tu. phyin. pahi. ye. s'es. so | | de. s'es. nas. dṅos. su. gaṅ. byed. pa. de. de. ñid. mkhyen. pas. saṅs. rgyas. bcom. ldan. hdas. so | | saṅs. rgyas. des. sñiṅ. rjehi. stobs. kyis. *rab. tu. gsuṅs*. so | | ma. rig. pa. la. sogs. pa. yod. kyi. bar. la. skye. la. len. no | | ma. rig. pa. la. sogs. pa. nas. hgags. pa. s'es. tsam. na. de. ñid. mkhyen. paho |

[36] N. : ma.

hdi. dag. thams. cad. brten. med. yin |

zhes. pa. ni. rten. med. pahi. sñiṅ. rje. s'es. rab. kyi. s'pyan. gyis. bdag. med. pa | dṅos. po. stoṅ. pa. ñid. byed. pa. po. daṅ. tshor. ba. po. brten. pa. med. pahi. sñiṅ. rje. s'es. rab. kyis. bdag. med. pa | dṅos. po. stoṅ. ñid. byed. pa. po. daṅ. tshor. bo. po. brten. pa. med. paho || hdi. thams. cad. khams. gsum. ma. lus. pa. ste. med. pa. stoṅ. pa. ñid. do | | de. ni. don. dam. paho | | [f. 175b] *s'es. rab. kyi. pha. rol. tu. phyin. pa.* las. kyaṅ. gsuṅs. te || gzugs. rab. tu. mi. mthoṅ. ṅo || zhes. pa. la. sogs. pa. rab. hbyor. la. gsuṅs. so || *rten. hbrel. bcu. gñis hgag. pahi. chos. ñid. las* | saṅs. rgyas. kyi. yon. tan. gyis. cha. ṅes. pa. chos. kyi. sku. stoṅ. pa. ñid. kyi. dṅos. po. rab. tu. bs'ad. do || des. ni. s'es. rab. kyi. pha. rol. tu. phyin. paho |

| s'es. rab. bstan. pahi. lehu. ste. gsum. paho ||

|| de. ltar. s'es. rab. bstan. nas. da. ni. thabs. bstan. te. kun. rdzob. la |

sbyin. pa. tshul. khrims. bzod. pa. daṅ |

zhes. bya. ba. la. sogs. pa. ste | ñi. ma. s'ar. tsam. na. grib. ma hbyuṅ. ba. ltar. thabs. bstan. to | | daṅ. po. sbyin. pa. rtsa. bar. bs'ad | *gzhan. yaṅ. gsuṅs.* pa |

hjig. rten. pa. hdi. thams. cad. ni.
| bde. skyid. gcig. pu.[37] re. ba. yiṅ |

[37] P.: ba.

| loṅs. spyod. med. pahi. mi. rnams. la |
| bde. ba. re. yaṅ. ga. na. thob |

| sbyin. pa. btaṅ. bas. loṅs. spyod. hbyuṅ | des. na. sbyin. pa. rtsa. bar. bs'ad | sbyin. pa. la. yaṅ. bzhi. ste | chos. zaṅ. ziṅ. mi. hjigs. byams. paho | | rgyal. srid. bdag. gi.[38] mgo. mthar. thug. pa. tshun. chos. sbyin. paho || nor | hbru | gser | dṅul | rin. po. che | mu. tig | byu. ru | s'iṅ. rta | glaṅ. po. che | gyog | khol. po | khol. mo | grogs. chuṅ. ma | bu. mo. bu. pho | gces. pahi. nor. mgo | rna. ba | sna | lag. pa | rkaṅ. pa | mig | raṅ. gi. s'a | khrag | rus. pa | rkaṅ. mar | tshil. bu | pags. pa | sñiṅ. bdag. gi. dṅos. po. thams. cad. sbyin. paho | | de. ltar. yin. na. byaṅ. chub. sems. dpahi. spyod. pa. s'in. tu. mi. dkah. ham | bde. bahi. thabs. saṅs. rgyas. thob. par.[39] byed. pa. la | saṅs. rgyas. kyi. bde. ba. daṅ. mi. mñam. pahi. bde. baho || sdug. bsṅal. brgya. phrag. gis. spyod. pa. yaṅ. sdug. bsṅal. du. mi. hgyur. ro || dper. na. bu. gcig. gsod. pahi. dus. su. phas. rjes. pa. ltar. ro || sems. goms. tsam. na. mi. nus. pa. gaṅ. yaṅ. med. de || lus. pohi. bye. brag. gis. sbrul. daṅ. dug. rma. byahi. bdud. rtsiho || de. goms. pas.[40] dug. kyaṅ [f. 176a] bcud. len. du. hgyur. ro || khyad. par. du. dgah. ba. daṅ. bde. ba. skyeho || goms. pa. gaṅ. yin. pa. de. bdud. rtsir. hgyur. ba yin. pas. na | sdug. bsṅal. sems. kyi. rnam. rtog. yin. no |

| tshul. khrims. kyi. thabs. ni | tshul. khrims. skad. pa. spyod. pa. yin | mi. dge. ba. bcu. spoṅ. ba. daṅ |

[38] Xyl.: gis.
[39] P.: bar.
[40] P.: bas.

so. so. thar. pahi.[41] sdom. pa. bsruṅ.[42] pa. daṅ | srog. chags. thams. cad. la. phan. hdogs. byed. pa. byams. pahi. sems. daṅ. ldan. pa | raṅ. gi. loṅs. spyod. la. chog. s'es. pa | mi. tshaṅs. par. spyod. pa. spaṅs. pa [|] bden. par. smra. ba | de. ltar. byed. paho | tshig. rtsab. mi. smra. ba | gzhan. gñis.[43] par. byed. pa | dul. bahi. spyod. pa. chos. bzhin. du. smra. ba.[44] gus. par. smra. ba | gzhan. gyis. bdag. tu. gzuṅ. ba. la. hdod. sred. pa. med. pa [|] hdod. pahi. sems. rnams. mi. skye. ba [|] ltad. mo. la. sogs. pa. ṅo. mtshar.[45] spaṅs. pa | draṅ. ba gyo. sgyu.[46] med. pa | saṅs. rgyas. daṅ. chos. daṅ. dge. hdun. gsum. la. s'in. tu. mos. gus. che. bahi. sems. daṅ | sems. can. rnams. saṅs. rgyas par. byed. pa. la. spro. ba. che. ba |

sbyin. pa. daṅ. tshul. khrims. la. sogs. kyis | yun. riṅs. bsod. nams. bsags. pa. yaṅ | gal. te. bzod. pa. med. na. ni | mod.[47] la. bsod. nams. med. par. hgyur. te | *zhi. ba. lhas.* kyaṅ. gsuṅs. pa |

bskal. pa. stoṅ. du. bsags. pa. yi |
| sbyin. daṅ. bde. gs'egs. mchod. la. sogs |
| legs. spyad. gaṅ. yin. de. kun. yaṅ |
| khoṅ. khro. gcig. gis. hjoms. par. byed |
| zhe. sdaṅ. lta. buhi. sdig. pa. med |
| bzod. pa. lta. buhi. dkah. thub. med |

[41] Xyl. : bahi. sñom. pa.
[42] N. : bsduṅ.
[43] Read mñes. par (?)
[44] P. : pa.
[45] Xyl. : ṅo tshar.
[46] Xyl. : gyo. rgyu.
[47] P. : mdo.

| de. bas. bzod. la. nan. tan. du |
| sna. tshogs. tshul. gyis. bsgom. par. byaho |

| zhes. gsuṅs. so | bzod. pa. la. gsum. te | sdug. bsṅal. daṅ. du. len. pahi. bzod. pa. daṅ | brñas. pa. la. ji. mi. sñam. pahi. bzod. pa. daṅ | chos. la. ṅes. par. sems. pahi. bzod. paho | | de. la. daṅ. po. ni. su. dag. gi. skad. smra. na | hdi. ltar. du. bdag. gis. khyed. la. chos. kyi. bla. na. med. pa. yaṅ. dag. par [f. 176b] rdzogs. pahi. saṅs. rgyas. thob. par. byed. pa. la | byaṅ. chub. sems. dpahi. spyod. pa. dag. par. byed: pa. la | bdag. gis smras. pa. ñon. cig | mi. ñan. na. me. chen. po. hbar. bahi. naṅ. du. chug. la. bsreg. s'ig | s'in. tu. sdug. bsṅal. hbyuṅ. bar. lus. pos. khur. cig | dehi. lan. ni. hdi. skad. smraho | | de. ltar. byuṅ. mod. s'in. tu. spro | bdag. cag. chos. kyi. bla. na. med. pahi. rdzogs. pahi. saṅs. rgyas | byaṅ. chub. sems. dpahi. spyod. pa. dag. par. byed. pahi. don. du | stoṅ. gsum. gyi. stoṅ. chen. pohi. hjig. rten. gyi. khams. su. me. hbar. ba. yod. pa. la | tshaṅs. pahi. gnas. raṅ. nas. htshod[48] | khyed. gsuṅs. pahi. me. lta. bu. smos. kyaṅ. ci. htshal | gzhan. gyis. brñas. pa. la. ji. mi. sñam. pahi. bzod. pa. ni | brtags. pas. khro. ba. ma.[49] mthoṅ. bar. mtshon. nas. s'a. bcad. ciṅ. yod. pa. la. bla. lhag. bzod. pa. bskyed. la | bdag. gis. lag. brgya. phrog. gcod. pa. po. yaṅ. spyi. bor. hkhur. ro | | dehi. thog. tu. yaṅ. byams. pahi. sems. daṅ. ldan. no | | chos. la. ṅes. par. sems. dpahi. bzod. pa. ni | s'in. tu. zab. pahi. theg. pa. la. s'in. tu. legs. pahi.

[48] P. : htshed.
[49] P. : mi.

thub. pahi. chos. la. thog. ma. nas. rñed. pa. la. skad. cig. kyaṅ. sems. the. tshom. mi. za. bar. kha. cig. ni. chos. la. ṅes. par. sems. pahi. bzod. pahi. hdod. lugs. ni. gzhan. gyis. brñas. pa. ji. mi. sñam. pahi. bzod. pa. bzhin. du | de. la. khyed. ni. chos. kyi. dṅos. po. raṅ. la. brten. pas. so.[50] |

| brtson. hgrus. ni. *zhi. ba. lhas*. gsuṅs. pa |
hdi. ltar. brtson. la. byaṅ. chub. gnas |
| rluṅ. med. hgro. ba. med. pa. bzhin |
| bsod. nams. brtson. hgrus. med. mi. hbyuṅ |
| brtson. gaṅ. dge. la. spro. ba. yin |

zhes. gsuṅs. pas. so || brtson. hgrus. byed. pahi. don. lta. ba. ni | cis. kyaṅ. mdzah. ba. daṅ. bral. ba | mi. mdzah. ba. daṅ. hgrogs. pa. daṅ | naṅ. daṅ. rgas. daṅ. hchi. ba. daṅ. mya. ṅan. la. sogs. pahi. sdug. bsṅal. ṅan. soṅ. la. sogs. par. lhuṅ. nas. rtag. tu. bde. ba. skad. cig. bde. bar. lta. ba. | mi. khom. pahi. gnas. brgyad. las. grol. dus. su. byaṅ [f. 177a] chub. kyi. spyod. pa. la. yaṅ. dag. par. bltas. nas. le. lo. spaṅs. te. brtan. par. byas. nas. the. tshom. med. par. sdug. bsṅal, spaṅs. pahi. don. du. brtson. hgrus. brtsam. par. byaho |

| bsam. gtan. ni. s'es. rab. daṅ. thabs. gñis. su. byas. nas. sems. rtse. gcig. tu. byed. pa. ni. bsam. gtan. no | s'es. rab. ni. sṅar. bstan. pa. bzhin. no || sbyin. pahi. pho. rol. tu. phyin. pa. la. sogs. pa. ster. ba. po. daṅ. len. pa. po. gaṅ. yaṅ. mi. dmigs. par. stoṅ. pa. ñid. du. rtog. paho | | ñi. ma. ji. ltar. gliṅ. rnams. la. bskor. nas. bzlog. pa. bzhin. du. s'es. rab. kyi. pha. rol. tu. phyin. pas. sbyin.

[50] P.: paso.

pahi. pha. rol. tu. phyin. pa. la. sogs. pa. la. khyab. paho || de. ltar. khyab. paho |

| pha. rol. tu. phyin. pa. bsdus. pa. ni | raṅ. gi. don. rnams. spaṅs. pa. ni. sbyin. paho || gzhan. la. phan. hdogs. pa. ni. tshul. khrims. so. || hgro. ba. spaṅs. pa. ni. bzod. paho || dge. ba. la. brtson. pa. ni. brtson. hgrus. so || sdig. pas. mi. gos. pa. cig. pu. ni. bsam. gtan. no | | bden. pa. don. dam. pa. bstan. pa. ni. s'es. rab. bo[51] | | sems. can. rnams. la. sñiṅ. rjes. khyab. par. byed. pa. ni. s'es. rab. ro[52] || saṅs. rgyas. sgrub. par. byed. pa. ni. pha. daṅ. ma. daṅ. bu. mo. daṅ. gñen. daṅ. hkhor. daṅ. chuṅ. ma. la. sogs. pa. rgyal. sa. daṅ. phyug. po.[53] daṅ. skyid. pa. la. sogs. pa. zan. lhag. bzhin. du. spaṅs. nas. grol. bahi. don. du. nags. gseb. du. hgro. bar. byaho || sbyin. pa. la. sogs. sdug. bsṅal. ma. yin. zhiṅ. | saṅs. rgyas. thob. pahi. bde. ba. daṅ. mi mñam. mo |

thabs. bstan. pahi. lehu. ste. bzhi. paho || ||

|| thabs. daṅ. s'es. rab. gnas. pa. la |

zhes. pa. ni || s'es. rab. ni. sṅar. gsuṅs. pa. bzhin. no || ji. ltar. rten. hbrel. gyi. skyes. pas. dṅos. por. brtags. pahi. mtshan. ñid. do || thabs. ni. sṅar. bs'ad. pa. bzhin. sbyin. pa. la. sogs. pa. byed. do || de. gñis. gcig. tu. byas. te. bstan. par. byed. pa. ni. bla. ma. med. na. rmi. lam. na. yaṅ. hbyuṅ. ṅo || de. ltar. yin. na. thabs. daṅ. s'es.

[51] P.: po.
[52] Xyl.: bo.
[53] Xyl.: pa.

rab. gñis. su. de. phye. nas. gñis. su. byuṅ. yaṅ. sbyin. pa. [f. 177b] la. sogs. pa. dbye. na. maṅ. du. hgyur. bahi. skyon. byuṅ. zhe. na | hdi. dag. thams. cad. miṅ. tsam. ste. thabs. daṅ. ses. rab. dpe. kun. rdzob. tsam. la. brten. nas. grub. bo. | | *pha. rol. tu. phyin. pa.* nas. kyaṅ. gsuṅs. so. | | sbyin. pahi. pha. rol. tu. phyin. pa. ni. miṅ. tsam. mo | | s'es. rab. kyi. pha. rol. tu. phyin. pa. ni. miṅ. tsam. mo | | khams. gsum. yaṅ. miṅ. tsam. mo |

| de. gñis. gsal. bar. gsuṅs. pas.
gaṅ. las. gaṅ. byuṅ. miṅ. de. ni |

zhes. pa. la. sogs. gsuṅs. te | sṅar. brtags. pa. bzhin | chos. miṅ. tsam. du. bstan. te | don. dam. par. dṅos. po. med. pahi.

chos. de. med. pas. chos. ñid. yin |

zhes. pa. ni | miṅ. tsam. du. grub. pa. ste. dṅos. po. stoṅ. pa. ñid. yin | rten. hbrel. las. byuṅ. ba. kun. rdzob. tsam. mo |

ma. byuṅ. miṅ. ni. stoṅ. ñid. yin |

zhes. pa. la. sogs. pa. ni | kun. rdzob. tu. miṅ. rtags. pa. tsam. yin. no | | *sgra. mkhan. pa.* na. re. sgra. las. thams. cad. byuṅ. zer. ba. la. de. raṅ. yaṅ. kun. rdzob. la. miṅ. tsam. du. grub. paho[54] |

de. ltar. rnam. rtog. gaṅ. byuṅ. ba |

zhes. pa. la. sogs. pa. ni. miṅ. tsam. du. yin | stoṅ.[55] pa. ñid. du. brtag. pa. sṅar. bzhin. du. go. slaho |

[54] P. : po.
[55] P. : stoṅ. ñid.

mig. gis. mthoṅ. bahi. gzugs. de. ni |

zhes. pa. la. sogs. pa. ni | mig. gis. gzugs. mthoṅ. ba. la. sogs. pa. bcom. ldan. hdas. kyis. *luṅ. bstan. pa.* ni. kun. rdzob. la. bstan. paho |

rdzun. gyi. ṅa. rgyal. hjig. rten. pa |

zhes. pa. la. sogs. pa. la | ṅa. rgyal. gyis. sems. can. brten. nam | yul. daṅ. dus. tshod. la. brten. nas | bcom. ldan. hdas. kyis. brdzun. can. lta. bur. gsuṅs. so | | don. dam. pa. la. bs'ad. med. do | | don. dam. pahi. gtan. la. hbebs. pahi. thabs. su. rdzun. du. bs'ad. do | | hphags. pahi. bden. pa. bzhi. ni | sdug. bsṅal. gyi. bden. pa. daṅ | kun. hbyuṅ. gi. bden. pa. daṅ | hgog. pahi. bden. pa. daṅ | lam. gyi. bden. pa. la. sogs. pa. kun. rdzob. pa. la. bstan. to |

rten. hbrel. hdzom. pas. mthoṅ. ba. gaṅ |

zhes. pa. la. sogs. pa. ni | hdren [f. 178a] pa. bcom. ldan. hdas. kyis. gsuṅs. so | | gzugs. sgra. la. sogs. pa. hdzom. par. hdod. pahi. sems. can. rnams. la. snaṅ. bar. bstan. to | | gaṅ. gis. gaṅ. la. thabs. sna. tshogs. kyi. sgo. nas. sems. can. gdul. byar. btul. nas. de. rnams. grol. bar. byas. nas. hdren. pas. na. bcom. ldan. hdas. so |

hdzin. pa. spyod. pahi. sa. yod. pa |

zhes. pa. la. sogs. pa. la | kun. rdzob. la. brten. nas. sa. daṅ. po. la. sogs. pa. bstan. paho | | don. dam. pahi. sa. ni. blo. s'in. tu. phra. ba. mthar. thug. med. pa | rtog. pa. daṅ. bral. ba. stoṅ. ñid. du. mkhyen. pahi s'es.

rab. can. gaṅ. la. yod. pa. de. blo. ldan. yin. te | de. ni. bcom. ldan. hdas. so |

mig. gis. gzugs. kyaṅ. mthoṅ. mi. hgyur |

la. sogs. pa. ni | rab. rib. can. lta. bu. mig. raṅ. gis. mig. daṅ. gzugs. mi. mthoṅ. ṅo | sems. chos. de. yaṅ. sems. kyis. sems. la. bltas. tsam. na. sems. mi. mthoṅ. ṅo | | des. na. yod. par. mi. hgyur. ro | | *tiṅ. ṅe. hdzin. gyi. rgyal. pohi. mdo.* las. kyaṅ. gsuṅs. te | mig. daṅ | rna. ba. daṅ | sna. daṅ | lce. daṅ | lus. daṅ | yid. daṅ . gzugs. daṅ | sgra. daṅ | dri. daṅ | ro. daṅ | reg. bya. daṅ | chos. med | ces. gsuṅs. so |

de. ni. hjug. bsdu. ba. gsuṅs. pa. ni |
gaṅ. snaṅ. thams. cad. la. sogs. pa. ste |

sṅar. bs'ad. pahi. thabs. daṅ. s'es. rab. gñis. gcig. tu. byas. pahi. ye. s'es. la. sogs. pa. rdzun. du. bs'ad. paho |

hjig. rten. pas. ni. gaṅ. spaṅs. pa |

zhes. pa. ni | phyin. ci. ma. log. pa. de. de. ñid | hjig rten. pa. tha. mal. pas | gaṅ. la. ma. rtogs. pa. gaṅ. yid. kyi. bsam. pad.[56] ma. gyur | yid. kyis. bsam. gyis. mi. khyab. pa | dbaṅ. po. yul. du. ma. gyur. pa | ma. rig. pahi. liṅ. thog. gi. mun. pas. bkag. pas. ma. mthoṅ. ba. spaṅs. pa | dbaṅ. po. s'in. tu. rnon. po. hphags. pahi. ye. s'es. kyis. mthoṅ. bahi. yul. don. dam. paho | | hphags. pa. *gha. na. bhu. huhi. mdo.* las |

[56] N. : par. ma. gyur.

de. ñid. s'in. tu. ṅo. mtshar. can |
| zab. pa. de. ni. mthah. med. pa |
| de. ni. rñed. par. [f. 178b] dkah. bas. na |
| hjig. rten. pa. yi. blo. yis. ni |
| de. yis. spyod. yul. ye. s'es. med ||

kun. rdzob. daṅ. don. dam. pahi. bden. pahi. lehu. ste. lṅa. paho || ||

|| hgro. ba. rigs. drug. las. srid. pa. hpho. bahi. thabs. saṅs. rgyas. thob. par. byed. pahi. thabs. rdzogs. so || ||

|| pa. nḍi. ta. byams. pa. mgon. pos. mdzad. paho |
| pa. nḍi. ta. zla. ba. gzhon. nu. la | gru. ston.
chuṅ. gis. zhus. nas. raṅ.[57] hgyur. du.
mdzad. pa. rdzogs. so || ||

[f. 178b l. 2]

[57] P. : rad.

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